

Krishnashraya : in pragmatism and profession

Based on

Shri Krishnashraya...

by

Shri Vallabhacharyaji



Explanation By : **Dr. Píyúsh Paríkh**

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Explanation By : **Dr. Píyúsh Paríkh**

॥ श्रीकृष्णाश्रय ॥

कृष्णाश्रयमिदं स्तोत्रं यः पठेत्कृष्ण - सन्निधौ
तस्याश्रयो भवेत्कृष्ण इति श्री वल्लभोऽ ब्रवीत् ।

Based on :

Evening talks organised by :

Bharuch District Management Association

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Goswami Vagishkumar

Date : 23/1/05



ડૉ. બા પિયુષભાઈ પરીખ.

ભાગિની.

ભાવના હુંકા શ્રીદ્વર્કાદિશ્વર જી અંગેનું ભાષાનાર
પ્રકાશિત થવા જઈ રહ્યું છે તે બદલે આભારના વાગ્દે.
ભાવના સંપ્રદાયનું આશિર્વાદ અને ભાવના પ્રકાશિત થવા, એ
ગૌરવપૂર્ણ બાબત છે, ભાવનાના અભિમાનના વિરોધમાં જાણ.
બાબત દેશભાવના વાગ્દે હુંકા અંગેનું આશિર્વાદ હુંકા સંપ્રદાયને
ભાવનાના કાળે વધારે, ભાવના વાગ્દે વિચારના લેખકો હુંકા
સંપ્રદાયના ગુરુ તરફથી અભિમાન આશિર્વાદ અંગેનું ભાષાનાર પ્રકાશિત
થવા એકે કોઈનામાં દેશભાવનાને માટે એ ભાવનાના એકે અભિમાન
જા. કૃતિ-કૃતિના અભિમાન, વિચારના, દેશભાવના અંગે પહેલાં કોઈ
એકે આભાર છે. મુજબ હુંકાના ભાવને અંગે આશિર્વાદ પ્રકાશિત થવા
જુલાઈના પ્રકાશ કરે કોઈ ભાવનાના, આમે ભાવનાના, ભાવનાને
માર્ગે અભિમાનના આમે અભિમાનને

ભાવના,

ગોસ્વામી વાગિશ્વર જી
(કાંકરોલી)



Aashirvad

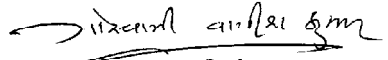


Dr. Shri Piyushbhai Parikh

It is really a matter of great pleasure that you are publishing a book on Shri Krishnashraya translated into English. It is a matter of great pride that the literature of our sampradaya is being published in other language. The younger generation of vaishnavas from our society who have migrated to foreign countries will be able to absorb the principles of our sampradaya. It is only due to the grace of Shri Vallabh and Shri Thakorji that the implicit literature of our sampradaya expounded by the learned authors like you is available in English. I am glad that your learning will reach to the vaishnavas.

I bid you my good wishes and tender my shubhashirwada with a prayer to Prabhushri Dwarikadhisha to endow you with his grace to bring about such literature.

Bhavadiya


(Siddhant)

શ્રીહરિ:

નવનીતપ્રિય શાસ્ત્રી

વલ્લભવેદાન્તાચાર્ય (મદત્ત સુવર્ણચન્દ્રક), કાવ્યતીર્થ
સિવિલ એન્જિનિયર

ભાગવતભૂષણ, ભાગવતરત્ન, ભગવત્કાવ્યનિષ્ણાત

ફોન : ૫૦૯૦૮

“ ભજ્જ વિહાર ”

મોટી પોલ, મોટી સાંથ,

તથિયાદ - ૩૮૭૦૦૧

તા. ૬/૦૧/૨૦૦૫

સત્ર-૧-૩૦.

આશીર્વચન

“શ્રીકૃષ્ણાશ્રય”માં કૃષ્ણ-પરાયણતા

કથાવશ જયપુર હતો. કોઈક પ્રોફેસર મળવા આવ્યા. શ્રીકૃષ્ણાશ્રય-સ્તોત્રની વાત થઈ. તેમના અધિકાર પ્રમાણે તેમનો અભિપ્રાય હતો, - “કૃષ્ણાશ્રય”માં તો પલાયન-વાદ છે. કલિયુગમાં સર્વધર્મ-નાશ, ખલધર્મ, પાષંડ પ્રચુરતા જોતાં તેનાથી ડરીને-ભાગીને-પલાયન કરીને, કૃષ્ણપાસે દોડી જવાનું ?!

દેશની મ્લેચ્છાકાન્તતા, પાપ પરાયણતા, સજ્જન-પીડા-વ્યગ્રતા જોઈને પલાયન કરીને કૃષ્ણપાસે દોડવાનું ?!

ગંગાદિ-તીર્થોમાં દુષ્ટબહુલતા, આધિદૈવિકનું તિરોધાન-, જોતાં દૂર દોડી જવાનું ?!

કૃષ્ણ પાસે ગતિ શોધવાની ?!

સત્પુરુષોની અહંકાર-વિમૂઢતા, પાપાનુવર્તિતા, લાભ-પૂજાર્થ-યત્નતા જોઈને પલાયન કરીને, જવાનું કૃષ્ણ પાસે ?!

અપૂરતા-જ્ઞાનથી મંત્ર-વ્રતાદિમાં દેવતાદિના તિરોધાનથી દૂર દોડીને કૃષ્ણને શોધવાના ?!

વિવિધ વાદથી વિનષ્ટ સર્વકર્મ-વ્રતાદિ, પાપૈક-મુખ્યતા વાળા પ્રયત્નોને જોઈને ગભરાઈને પલાયન થઈને કૃષ્ણગતિ શોધવાની ?!

આ બધામાં કોઈ ઉપાય-સામનો-નહિ કરવાનાં ?! દોષ દેખીને, દુર્લભ થઈને, દૂર દોડી જવાનું ?! આ તો સ્પષ્ટ પલાયનવાદ છે.

શ્રીમહાપ્રભુજીએ તરત પ્રેર્યું - તે તેમને સમજાવ્યું, શ્રીકૃષ્ણાશ્રય-સ્તોત્રમાં પલાયનવાદ નથી, કૃષ્ણપરાયણવાદ છે. યુગધર્મની પ્રબલતામાં, સ્વસામર્થ્ય અને સાધન-ઉપાયની પરિમિતતામાં, ઉપાય કે સામનામાં વ્યર્થ વેડફાઈ જવા કરતાં અહીં સમજ-સ્નેહ-સન્નિષ્ઠા-

પૂર્વકની કૃષ્ણપરાયણતાની સફલતા-સુગમતા કરી છે - માત્ર કહી નથી, પ્રદાન કરી દીધી છે. - “કૃષ્ણાશ્રયમિદં સ્તોત્રં.... તસ્યાશ્રયો ભવેત્કૃષ્ણઃ । “

કૃષ્ણ સર્વદોષ નાશક, સર્વમાહાત્મ્ય જેમાં પ્રકટ વિરાજે છે તેવા, પૂર્ણાનન્દ, સ્વયં ભગવાન છે, સર્વ સમર્થ છે, સર્વ પુરુષાર્થોને સિદ્ધ કરનારા છે, શરણસ્થના સમુદ્ધારક છે.

સામનો કરવામાં સ્વભાવ-સામાન્યતા છે, કૃષ્ણાશ્રયમાં સામાન્યતાથી પર સ્પષ્ટ દૃઢતા છે. સામનો સુલભ છે, શરણ દુર્લભ છે, - કૃપૈક લભ્ય છે.

આ કૃષ્ણ-ગતિ દુર્બલનો પલાયનવાદ નથી, સબલનો કૃષ્ણ-પરાયણવાદ છે. - સાંભળીને આવી વાતો પ્રોફેસર સંમત થઈ ગયા, નતમસ્તક થઈ ગયા. “શ્રીકૃષ્ણાશ્રય સ્તોત્ર” તો પલાયનવાદ નથી. કૃષ્ણપરાયણવાદ છે. આ જ સાચો ઉપાય છે - સાચો સામનો છે.

ચિ. પ્રિય ડૉ. પીયૂષભાઈ અનેક ગ્રંથોનું મંથન કરીને, સ્વજન-સર્વજન-હિત માટે, અનેક ગ્રંથ-ગ્રંથન, પ્રવચન-પ્રદાન, કરતા રહે છે. પ્રભુની કૃપા જ છે. આધુનિક દેશ-કાલાનુસાર અંગ્રેજી ભાષામાં “કૃષ્ણાશ્રય”નો આશય સૌને સંમુખતા-સબલતા-કૃષ્ણપરાયણતાની દિશા દર્શાવવા દર્શાવે છે. તેમને હાર્દિક ધન્યવાદ ! ઉત્તરોત્તર ગતિ-પ્રગતિ અને છેવટે “કૃષ્ણગતિ”ની મંગલકામના કરતા મોડી રાત્રે, શીઘ્રતામાં વિરમું છું.

લિ. જનનીમપ્રિય શાસ્ત્રીનાં
(જનનીતપ્રિય શાસ્ત્રીનાં જન્મવર્ષ
પ્રભુવંદન)

श्रीहरिः

नवनीतप्रिय शास्त्री

बल्लभवेदान्तार्थ (प्रदत्त सुवर्णचन्द्रक), काव्यतीर्थ
सिविल अभिज्ञनियर

भागवतभूषण, भागवतरत्न, भगवच्छास्त्रनिष्णात

फोन : ५०९०८

“ ब्रज बिहार ”

मोदी पोल, मोदी सांघ,

नडियाद - ३८७००१

म. ६/०५/२००५

२५-१-३०.

Ashirvachan

I was in Jaipur for 'katha'. One professor called on me. We talked on 'Shri Krishnashraya' stotra.

He had his own opinion according to his adhikar :

He told:

“Shri Krishnashraya is escapism:

Do we have to run to Krishna apprehended by and escaping from destruction of all religions, crookedness and hypocrisy prevalent in this Kaliyuga?

Do we have to run to Krishna apprehended by and escaping from the maligned places, proliferation of the sin and embarrassment due to misconduct to the wise men?

Do we have to run away due to the abundance of the crooks in the places of pilgrimages like Gangaji and the disappearance of the aadhidaivik forms?

Do we have to run away looking at the egocentric wise persons and their turning to sinfulness and profiteering and worship mongering among pundits?

Do we need to search for Krishna due to the disappearance of the devatas and their waning efficacy in the hymns (mantras) and penances (vratas) due to improper connotation and interpretation?

Do we need to run to Krishna apprehended by and escaping from destruction of fruit bearing capacity of certain actions and penances due to differences among various school of thoughts and prominence of sinful deeds?

Don't we have to face them with a strategy for solution? Should we flee the scene faced with the weaknesses and faults? This is a clear escapism.”

Shri Mahaprabhuji instantly gave me intuition. Accordingly I explained him:

“There is no escapism in the ShriKrishnashraya stotra. It is the remedy of single-mindedness towards Shri Krishna.

It is not worth wasting energy in the opposing and negotiating with the adverse factors of the present times like efficacy of the yuga (Kali), insufficiency of the means of actions and the self-reliance. Instead, here it is described about the fruitfulness of surrender to Shri Krishna with thoughtfulness, love and sincerity. It is only in the form of a suggestion that the strategy is doled out to us.

Shri Krishna, destroyer of all sins, evidently great and eternally blissful is the Lord (Bhagawan) himself. He is omnipotent. Through Him only all the pursuits are accomplished. He is the saviour of all those who come to His surrender.

Opposition is a natural instinct. Shri Krishnashraya shows the path of firm belief in surrender. Opposition is easy. Surrender is difficult. It is only achieved through grace.

The surrender to Shri Krishna is not a path of flight due to weakness. It is a path of bold single-mindedness towards Shri Krishna.”

Listening to this the professor got convinced. His head was down with reverence. Shri Krishnashraya is not a path of escapism, but a path of being single-minded towards Shri Krishna. It is the correct remedy. It is the correct defence.

Chiranjívi Priya Piyushbhai has been giving lectures on various texts for the benefit of his loved ones and all others after assimilating many granthas. It is out of the grace of God only. Shri Krishnashraya grantha in English is according to the requirement of the present time. It is to provide the direction of single-mindedness towards Shri Krishna, its prowess and the ready availability. I heartily congratulate him. I wish him success in his endeavor and may he find himself ever progressing and finally reach to “Krishnagati”.

It is late night now and I am retiring for the day.

Sd/-
Prabhu vandan
Navneetpriya Shastriji

અર્પણ

“સુનામી”ના તાંડવનર્તનથી કંઈક
નામી અને અનામી ગુમનામીની ગતિમાં ઘડેલાઈ ગયા છે.
આવા આત્માઓને આ પુસ્તિકા અર્પણ કરું છું.
પરમ કૃપાળુ, નિર્ઘૃણતા અને વૈષમ્યરહિત, પૂર્ણાનંદ, પરબ્રહ્મના
પરમ પદનો આશ્રય આ આત્માઓને પ્રાપ્ત થાય તે જ પ્રાર્થના.

દાસાનુદાસ પીયૂષનાં વંદન...

Dedicated to

Hundreds of thousands of those
unknown and unidentified
persons
who are silenced
forever
by the horrific roar of **tsunami**.
(26th December, 2004)

May these souls find their ultimate surrender unto the Almighty
who is eternal bliss and ultimate knowledge, kind and equal to all.

Vandan,
Dasanudas Piyush

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Krishnashraya : in pragmatism and profession

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FOREWORD

It is matter a of great pleasure and satisfaction to put before you this unique booklet on '**Krishnashraya**', an endeavour by Bharuch District Management Association.(BDMA). In fact, it all began earlier when a similar booklet on '**Vivekdhairyaashray**' was brought out. Both these are the results of innovative experiments in the field of management one after the other. The two titles are in fact two great works written by **Shri Vallabhacharyaji**, the pioneer of *Pushti Sampradaya*. These books are among the '*shodash granthas*' of the *sampradaya*. **Dr. Piyush Parikh** an eminent exponent of the literature of the *sampradaya*, picked them up for expounding in the context of the present day management situation through BDMA platform. BDMA arranged a series of lectures on these books in Gujarati delivered by Dr. Piyush Parikh attended by an overwhelming number of members.

This was an experiment by the Association to put the 500-year-old knowledge by brilliant clinical doctor, Dr. Piyush Parikh who is a learned scholar of the subject and also an accomplished orator.

It is a matter of pleasant surprise that similar such programmes on management have come to be known by us where the message of Krishna and related topics are becoming a source of learning and a part of deliberations by other management bodies. An interesting title of a programme titled 'Krishna as CEO' catches our attention. It is one thing to praise our age-old wisdom and it is quite other to actually put it to use by such programmes. It reaffirms our belief that we as a great nation have many things to share with rest of the world. More we study and deliberate, more the universal nature of our wisdom comes to be revealed – time tested and almost immortal. Even after 500 years, it is as applicable as ever.

The lectures by Dr. Piyush Parikh on 'Krishnashraya' were held on 26th September '03; 2nd January '04 and 27th February '04. The overwhelming response to these lectures and the response to the booklet on 'Vivekdhairyaashraya' have encouraged us to bring out this booklet on 'Krishnashraya' as well. This booklet is in the form of a continuous running lecture translated into English.

The importance and need of value-based management is felt in all walks of life. It is emphasized more and more on the value of values. It is here that an effort like this will help rejuvenate the society in integrating such learning into our day to day management. Holistic management as it is popularly termed is nothing but management in keeping with the 'common sense', which our scriptures abound.

We hope our effort will benefit the entire management community and will go a long way in as much as it leaves a beaten track and paves a new way in the ever-demanding terrain of management.

R. P. Vyas,
President, BDMA

PREFACE

I will always be indebted to BDMA, the august audience from BDMA, GNFC, Ankleshwar, Jhagadia and Surat.

In the present times the eulogy (kirtan) of Keshav brings about fulfilment as proclaimed by the verse कलौ केशव कर्तनात्. The eulogy is achieved through the medium of satsanga. But the adversity as declared by acharya of bhaktimarga Shri Harirayacharana is that in the present times satsanga is extremely difficult. On the other hand dusanga (bad company) is prevalent without any effort.

In fact by arranging three evening talks on Shri Vallabhacharyaji's grantha '**Vivekdhairyashraya**', BDMA has given me the benefit of satsanga. After a series of lectures on '**Vivekdhairyashraya**', BDMA has not left me wandering, but has made me work on explaining the usefulness of '**Shri Krishnashraya**', another grantha by Shri Mahaprabhuji through another series of lectures.

This was made possible only due to the grace of Shri Krishna and Shri Mahaprabhuji as well as response of the audience.

When the series of lecture on Krishnashraya is now indited into a book, I feel exalted and enthralled with joy.

The capacity to deliver such lectures is achieved by me only due to the grace of my Guruji Pujiyapad Goswami 108 Shri Vrajesh Kumarji (Kankroli naresh), and Pujiyapad Goswami 108 Shri VagishKumarji (Kankroli Yuvaraj) and Pujiyapad Goswami 108 Shri ShyamManoharji Maharaj. It is also due to the aashirwads of Param Bhagwadiya Puja Shri Navneetpriya Shastri (Nadiad), Puja Shri Pradyumnabhai Shastri (Vadodara), Go. Va. Shri Rameshbhai Parikh (Mahesana), Param Bhagwadiya Vasantben Parikh (Mahesana) and my audience.

I am thankful to all my beloved snehi, swajans and sujanas .I also remember at this juncture my wife Sau. Varsha, who stood by me and made it convenient for me to work for this 'naamsewa'.

I am also indebted to Shri Gautambhai Trivedi (BDMA) who translated this book into English. I am thankful to Shri Gopalbhai Roowala for the picture on the cover page. I am also thankful to Shri Vaikunthbhai Bhagat to for editing the contents of the book.

Go. Va. Shri Chandulal Nanlal Sheth and Go. Va. Jashwantiben Chandulal Sheth who have contributed the funds generously to make this book possible. I am heartily thankful to them for their generosity.

**Vandan,
Dasanudas Piyush**

KRISHNASHRAYA STOTRAM

સર્વ-માર્ગોષુ નષ્ટેષુ કલૌ ચ ખલ-ધર્મિણિ ।
પાપંડ-પ્રચુરે લોકે કૃષ્ણ એવ ગતિર્મમ ॥૧॥

When the Kaliyuga is inherently full of malice in the matter of people's duties (dharma) and the people under its efficacy have become hypocrites to limit, all the means and pursuits have waned then Krishana alone is one for me to surrender'.

મ્લેચ્છાકાંતેષુ દેશેષુ પાપૈક-નિલયેષુ ચ ।
સત્પીડા-વ્યગ્ર-લોકેષુ કૃષ્ણ એવ ગતિર્મમ ॥૨॥

In the Kaliyuga even the pious places are ruled by mean people and have become the centres of sin mongers and sinful acts. The battering of the wise people has baffled the people. In such a place, Krishna is the only alter of my surrender.

ગંગાદિ-તીર્થ-વર્ચેષુ દુષ્ટૈરેવાવૃતેષ્વિહ ।
તિરોહિતાધિદૈવેષુ કૃષ્ણ એવ ગતિર્મમ ॥૩॥

In the Kaliyuga, wicked people have beleaguered the places of pilgrimage like Gangaji (work and feelings). Hence their aadhidaivik form is not visible to them. In such a situation only Shri Krishna is my surrender.

અહંકાર-વિમૂઢેષુ સત્સુ પાપાનુવર્તિષુ ।
લાભ-પૂજાર્થ-ચત્નેષુ કૃષ્ણ એવ ગતિર્મમ ॥૪॥

In the Kaliyuga, the wise people have also become full of pride and have become egocentric and have become fools. They have even turned to their own gains and expect others to revere them. Also they walk on the footsteps of the sinful person or pursuit. In such a situation only Krishna is my surrender.

અપરિજ્ઞાન-નષ્ટેષુ મંત્રેષ્વગ્રત-યોગિષુ ।
તિરોહિતાર્થદેવેષુ કૃષ્ણ એવ ગતિર્મમ ॥૫॥

In the Kaliyuga, the hymns (mantras) have become ineffective due to the lack of knowledge of their correct connotation and purpose. Those who do not penance handle them. Their devatas have disappeared. In such a situation only Krishna is my surrender.

નાનાવાદ-વિનષ્ટેષુ સર્વ-કર્મ-વ્રતાદિષુ ।
પાષટકૃત-પ્રચત્નેષુ કૃષ્ણ એવ ગતિર્મમ ॥૬॥

In the Kaliyuga, all the karmas and penances have been destroyed due to the differences among various schools of thoughts. They are performed only hypocritically. In such a situation, only Krishna is my surrender.

અજામિલાદિ-દોષાણાં નાશકોઽનુભવે સ્થિતઃ ।

જ્ઞાપિતાખિલ-માહાત્મ્યઃ કૃષ્ણ એવ ગતિર્મમ ॥૭॥

Shri Krishna has destroyed all the sins of likes of Ajamil, remained present in the devotees' experiences and who has demonstrated all his greatness. He alone is my surrender.

પ્રાકૃતાઃ સકલા દેવા ગણિતાનંદકં બૃહત્ ।

પૂર્ણાનન્દો હરિસ્તસ્માત્કૃષ્ણ એવ ગતિર્મમ ॥૮॥

All other deities are dependent on Prakriti. Even aksharbrahhma's ananda is countable. Shri Krishna is the limitless ananda. Shri Krishna alone is my surrender.

વિવેક-ધૈર્ય-ભક્ત્યાદિ-રહિતસ્ય વિશેષતઃ ।

પાપાસક્તસ્ય દીનસ્ય કૃષ્ણ એવ ગતિર્મમ ॥૯॥

Shri Krishna is above vivek, dhairya and punya. He is the surrender of even those who are indulging in sinful act and who are weak. Such Krishna only is my surrender.

સર્વ-સામર્થ્ય-સહિતઃ સર્વત્રૈવાખિલાર્થકૃત્ ।

શરણસ્થ સમુદ્ધારં કૃષ્ણં વિજ્ઞાપયામ્યહમ્ ॥૧૦॥

I (Mahaprabhuji) ask from Shri Krishna who is omnipotent, is bestower of fruits of all the pursuits and is a saviour of those who surrender to him with.

કૃષ્ણાશ્રયમિદં સ્તોત્રં યઃ પઠેત્કૃષ્ણ-સન્નિધૌ ।

તસ્યાશ્રયો ભવેત્કૃષ્ણ ઇતિ શ્રીવલ્લભોઽર્પણવીત્ ॥૧૧॥

Whoever chants the stotra of Krishnashraya in presence of the Lord , may he get the surrender unto Shri Krishna.

॥ ઇતિ શ્રીમદ્-વલ્લભાચાર્ય-વિરચિતં કૃષ્ણાશ્રયસ્તોત્રં સંપૂર્ણમ્ ॥

Krishnashraya : in pragmatism and profession

INTRODUCTION TO SHRI KRISHNASHRAYA

Lecture delivered on 26th Sep. 2003

જિંદગીમાં કઈકનો કરજદાર છું મરીઝ
ચૂકવી શકું દેણ જો અલ્લા ઉધાર દે

There are a number of observations made by different people about doctors and their profession. Among these, the one made by Smt. Kundanika Kapadia stands out: It is in the form of a prayer to God by a doctor:

“O God! It is a great irony that a Doctor’s bread and butter are linked to the illness of his patients. Please lend me the capacity to carry out my responsibilities properly, so that I can understand the plight of the patients and serve them sincerely. Please give me strength and skill for achieving this disposition . You are the only one who dispense pain or comfort to people. I am merely an instrument in your hand.”

This kind of attitude is the best one. One who accepts the existence of God; one who believes in the omnipotence of the God only can utter such words.

Many of my doctor friends have experienced this, especially in crisis. When I was invited to give these lectures for BDMA, I decided to keep the prayer of Smt.Kundanika Kapadia in front of me and decided to speak with an attitude of surrender and sincerity towards God.

Earlier I had talked about ‘**Vivekdhairyaashraya**’. I thought about ‘**Shri Krishnashraya**’ as if in continuation. Whether one is a believer or an atheist, one is religious or secular; one invariably accepts one thing for sure. That is: Time. No body denies the existence of time. Everybody accepts the importance of time. Even God had accepted the same. This is narrated in Srimad Bhagawat. Srimad Bhagwat is a fruit- a juicy fruit. In its eighth chapter the Lord explains the importance of time to Gods. It is a story about Indra. Once the King of Gods with other Gods was being harassed by Asuras.

In the present world also, there are two types of people. Some are like Gods (Suras), some others are like Demons (Asuras). Those who are helpful to others and are not obstructing others in their pursuits are like Gods. Those who enjoy troubling and torturing others are like Demons (Asuras).

That was the time when the Demons tortured Gods. They had usurped Gods’ property. Gods became ineffective and powerless. The defeated lot of Gods went to the Lord for help. The Lord told the Gods that time was not in their favour so it was not advisable for them to wage a war against Demons straight a way. Instead, they should think of a compromise for the time being. Only when the tide would turn, they should think of fighting back. Thus the Lord himself emphasized the importance of time.

God gave an example of a snake and a mouse entrapped in a closed basket with no outlet. Even though a mouse is food for a snake, snake would prefer not to

swallow it when they are both in deep trouble inside the basket. Instead, the snake would allow the rat to bite out the basket to make a hole. Then only snake would gulp the rat at an opportune moment. By this example, Lord Krishna explained the Gods (Devas), that the Demons (Asuras) could be defeated only at an appropriate time.

Shastras say that time is a continuous stream. It is a trick of Thakorji. Time is a slave of God. It is a current, which flows continuously. It is invisible to us. Our relativity has divided the time into three parts. What has gone by is the past; what is current is the present; what is going to come is the future. But that does not make the time discontinuous. Wise men have told that learn from the past, prepare for the future but live in the present. Don't forget the present. Value time. One who values time becomes valuable himself like a diamond. If one manages the time well, one can do wonders. A great person does not do different things, but he does things differently.

We need to learn lessons from the past which is useful in the present and also guides us in the future. That is the reason why I am lost in the past.

I am talking of a past which is 525 years back in time.

This is a narration of an incident. The casts are Bulamishra, his father, Teachers of two types of knowledge, Mother Saraswati, Chaturbhuj Narayana, and Shri Vallabhacharyaji. The scenes are at two locations. It connects three places. Lahor, Kashi and Adel. Today Lahore is in Pakistan, but at that time it was a part and parcel of India.

There was a brahmin residing in Lahore. He was a pauper. When he faced death, he felt he did not perform anything worth in his life. He called his son who was Bula by name. His title was Mishra. The brahmin lamented that his son had not studied anything. He wanted his son to learn the scriptures well. The son readily accepted.

In those days sons used to obey their fathers. Present day sons have even transcended their father's fatherhood. This is how the present time is:

Once a father tried to boost his son's spirit and told him that Jawaharlal Nehru was a very bright student when he was of his age. The son replied, " It is true. But what about the fact that when he was of your age, he was the Prime Minister of India? " It is very difficult to convince today's youngsters.

This is a story that dates back 500 years. Bulamishra obeying his father got ready for studies of the scriptures. His father put him to a guru. When Bulamishra approached this guru, he told him to offer reverence and pay him five rupees to start with. Only then he would teach him. There are many who teach for bread and butter, but there are only a few who care for those who are genuinely desirous of learning. Bula knew that his father had not a single buck whereas he was asked to pay five. He politely requested the teacher to teach him first and that when he

would earn after completion of his studies, he would pay his dakshina. The teacher told, “Ney, First Money, then only Teaching.” Bulamishra was disappointed. He went home with a heavy helpless heart. His father without trying to know why he had returned home, saw only Bula to be at fault. At times we find that fathers are indiscernible towards their children.

Once there was a little boy. His father was to proceed to outstation with his friend. They would have hardly walked a distance, when the father remembered of something. They came back. He called his son and slapped him on his face. Then started off again. Readily his friend asked why he did so. The father replied, “Tomorrow is his result and we would be away.” His friend was even more confused. He could not resist asking further what connection the result had with the slapping and their going out. The father replied that he was sure that his son was going to be declared ‘failed’ the next day. So he punished him in advance!

What an understanding of a child by a father!

Bulamishra’s father also did not quite understand him and started scolding him as to why did returned home and that his disinterest in studies would confine him to home where he would not learn anything other than household chore which was a work of a house lady. He blasted Bula in this manner. Bula felt terrible and finally revealed that he was back because the guru was asking for money which he did not have. Even then the father maintained his lines. Bula felt pathetic. After a long mental struggle he thought that Kashi was a place for learning. He would go to Kashi and learn there. Listening to Bula’s idea, his father laughed at him and taunted that he had not even moved out of his house, how he dreamt of going to Kashi. Not only that, he in turn challenged Bula as to let him see how he would make it to Kashi. Bula was torn apart by the taunts of his father. They were much the same as heard by Dhruva from his stepmother. Dhruva had also felt crestfallen and had set forth in search of his God. Similarly that day Bula left the house with a broken heart which was the making of none other than his own father! Bula had no money with him. Somehow he reached Kashi with the help of others. He had no idea as to where Kashi was and how far it was from the distant Lahore. His shoulders were young but were ready to take the load of the studies at far off Kashi. He demonstrated thrust for learning by a little boy. Where there is a will there is a way. One who is steadfast in his resolve does not fear even a Himalayan obstacle. If only we are able to inculcate such an enthusiasm in the minds of our children!

Bula reached Kashi and wandered here and there in search of a teacher for a long time. At last by the grace of God he met a guru. The guru told Bula, “Stay with me. I will impart you knowledge. I don’t need money now.” Bula was reminded of the guru who refused to teach him without receiving money in advance, whereas there was a guru in front of him who refused to take any money before the teachings.

Bula studied tenaciously for three years. But he could not gain any knowledge. His guru also got tired of him and told, “ I have taught hundreds of students and have made them knowledgeable, but you are an exception. You are not able to grasp anything. Perhaps Mother Saraswati is not pleased with you. Enough is enough! I will not be able to teach you anymore.” Bula was perplexed amidst his deep desire to gain knowledge. He thought that Kashi was a city for learning but since the grace of Mother Saraswati was not bestowed on him, he could not gain any knowledge. As a second thought it occurred to him that Kashi was also known as a city where it was considered a merit to die. There is a saying about Kashi: ‘ It is fit to dine in Surat and die in Kashi’. People used to travel to Kashi to end their lives. Bula also decided to die in Kashi for want of Mother Saraswati’s grace. Bula went to a lonely place nearby and started penance with a resolution in mind to either foster Mother Saraswati’s grace or embrace death.

Was this Bula’s stubbornness? No.

In ‘Vivekdhairyaashraya’ Shri Mahaprabhuji has preached

to relinquish stubbornness (हठस्याज्यश्च सर्वथा) because it is a product of our penchant for getting the work done at our terms without bothering for difficulties of others. Bula was not putting anybody to trouble. It was only his firm resolve and fixity of mind, which he was putting into practice.

King Parikshit as a result of a curse was destined to be bit by a deadly serpent Takshak. He had only seven days’ life left. He decided to dwell in efforts of emancipation from the worldly attachments. Gods sent Shukdevji for his help.

Bula spent three days without even a morsel or a sip. Goddess Saraswati also could not help but come to his help with love. How powerful is the effect of a firm resolve! One can achieve a lot by keeping such fixity of mind and purpose.

Ravishankar Maharaj has narrated an incident about such a firm resolve. Once Ravishankar Maharaj was touring Saurashtra. He happened to meet a ‘Bapu (landlord)’. This ‘Bapu’ was addicted to opium.

What is an addiction? Once there was a person suffering from common cold. No remedy would treat his illness. This person visited one of his friends. During their talk the person mentioned about his common cold. His friend gave him the remedy of taking wine.” What does wine have to do with common cold?” asked the person. Up came the reply, “ Wine has destroyed my business, my earnings, my wealth, my peace and what not. If wine is so powerful, can’t it destroy mere common cold?” The addiction is such a powerful destroyer.

The ‘Bapu’ in Saurashtra was given to an addiction of opium. Shri Ravishankar Maharaj exhorted ‘Bapu’ to give up opium. Bapu responded by really deciding to give up opium. Then Ravishankar Maharaj left the place. It brought a lot of physical discomfort to Bapu. His veins, which were functioning in the influence of opium so far, loosened on giving it up. Bapu became dehydrated by dysentery

and vomit. He needed to be under a doctor's treatment and was to be hospitalized. His physical and mental discomforts aggravated. He started taking opium once again.

After a few days Ravishankar Maharaj met the same Bapu at the same place. He asked Bapu if he had relinquished opium. Bapu retorted, "I did it on your suggestion, but I was about to die in doing so. Please do not give such advice to anybody." Ravishankar Maharaj wrote that somehow he did not succumb to Bapu's cries. He did not get subdued and gave him yet another lecture and told him, "You are not a real kshatriya. The blood in your veins is not of a kshatriya, otherwise you would not have given in (to the effort of relinquishing addiction) in the middle. A kshatriya either wins or perishes. He does not leave the battle in between. You also had entered in the war with opium. By leaving the battlefield in between you have brought ignominy to your kshatriya dharma." Ravishankar Maharaj left the place there after. Bapu, moved by Ravishankar Maharaj's lecture, forsook opium once again. This time he did not suffer anything like he did earlier. Earlier he was stubborn. This time he had taken a vow. Vow makes it possible for one to achieve great things.

Bulamishra had also taken a vow for a great aim. Mother Saraswati got pleased with Bulamishra. She entered the waters of Ganga and enunciated, "Why are you ready to perish on my account? Understand the reality." Bula asked, 'Who are you.?' "I am Saraswati. I go wherever the Lord ordains me to go. I am not free to choose my destination. I am bound by Lord's wishes. I go to a person on His order even who is abject and given to mean ways. If there is no order from the Lord I even do not go to a brahmin even though he has privilege of knowledge. Now you decide whether your dying on my account is in order or not." Bulamishra now thought, "Lord is greater than Mother Saraswati. If at all I die, I shall do it for the Lord." Till now BulaMishra was chanting the name of Saraswati. Now he started chanting Vishnu's name. His was not a blabbering. It was his inner voice. It was echoing his heart's beating. People think that the Lord does not pay heed always. However in reality, He always reciprocates. One rebel poet has said :

मुल्ला मस्जिद बांग पुकारे
क्या तेरा मालिक बहेरा है
चींटी के पैरन पैजन बजे
वो मेरा मालिक सुनता है ।

God does not listen to anything but the voice of one's heart. Bula's voice was emanating from his heart. God could listen to it. Hence He ordained Saraswati to illumine Bula's fate. When Bula asked Saraswati how the God agreed for Bula's favour, she replied, "Lord told me that there are innumerable people who worship position, power and wealth. But who is there to worship Krishna heartily?" Listening to the Lord Saraswati had appeared before Bula. She was also carrying prasada. Offering that to Bula she told,

” Please take this.”

Not recognizing Saraswati, Bula asked her, “Who are you? “I am not going to take anything until I do not please Mother Saraswati.” The Mother replied, “ I only am Saraswati.” On this, Bula told surprisingly, “You were not seen till yesterday. How suddenly today are you pleased with me?” Saraswati said, “ I am controlled by the same Prabhu who is controlling the whole world. He only has ordered me to come to you after listening to your hearty prayer”. Bula at once started talking wisdom. He thought that till yesterday he was not fortunate to be knowledgeable. Only when he had taken refuge in the name of the Lord he had got what he wanted. How great must be the Lord! Bula did not want the knowledge now, instead he wanted Prabhu himself.

Mother Saraswati returned to Prabhu and narrated what Bula had told her. Prabhu asked Bula invisibly that should he want wealth along with the knowledge, He would give it immediately. But now he should proceed from there. Bula replied unflinchingly that he did not want anything else having understood the efficacy of Prabhu’s name. In the parlance of a Doctor, Bula was a patient whose ailment was achievement of the Lord. At times, some patients are in rapport with both ailment and its medicine. In this context one poet has said:

તબીબોને કહી દો માથું ન મારે
દરદ સાથે સીધો પરિચય છે મારે

Bula also understood that his ailment was a threat. Still he had not attained the Lord. So the attainment of Lord was his medicine. That was why Bula told Prabhu that he wanted nothing else but Him!

તુમ્હીને દર્દ દિયા અબ તુમ્હીં દવા દેના

At last Lord appeared before Bula as desired by him. Bula being face to face with Lord said, I have been wandering a lot till now. I came into contact with a lot many people and got maligned due to their malice. Maya has really taken me for a ride. O Lord! Please do something that Maya does not touch me anymore.” Bula ran after the Lord to touch His ‘Chaturbhuj Swarup’.

Dharma, Artha, Kama and Moksha are the four pursuits, which are attained only by the grace of the Lord. The Lord symbolically possesses four ‘bhujas’.

Bula ran to touch Prabhu. Prabhu evaded being touched and ordained Bula that if he really wanted to touch Him, he must go to Shri Vallabhacharyaji, who resided at a place known as Adel near Prayag.

The circumstances in which Bula had been put, he had attained vivek.

विवेकस्तु हरिः सर्वम् निजेच्छतः करिष्यति

Hari does everything with His wish.

Bula was yet to attain dhairya. The Lord is omnipotent and omniscient. He is

capable of making the impossible possible; possible impossible or can turn a possibility in reality in many different ways.

कर्तुम् अकर्तुम् अन्यथा कर्तुम्

In our medical profession sometimes a patient for whom we have lost all hopes turn hale and hearty to everybody's surprise. Conversely at times patients, who seem to have evaded the clutches of death, fall prey to relapse to meet ill fate. When I was studying in New Civil Hospital, Ahmedabad I witnessed a woman whose Hemoglobin was 4 to 5 % giving birth to a child. This is the demonstration of the Lord's control over the disposal of a man's proposal.

Bula was bestowed with the grace of such Lord. He reached Adel. Shri Vallabhacharyaji welcomed Bula and told him that he was very lucky to be face to face with the Lord. Shri Vallabhacharyaji asked Bula what was left for him to obtain after meeting the Lord that he had come to him. Bula replied, "The happiness obtained with mere darshan is not enough. I want to touch the Lord for which He has sent me to you."

When we had deliberated on 'Vivekdhairiyashraya', we had discussed about aadhibhautik, aadhyatmik and aadhidaivik happiness. The bhajanananda and swarupananda form of Prabhu was described as the greatest ananda. Such bhajananand can be achieved easily by surrendering to Shri Vallabhacharya. There must be a reason for the sudden change in Bula's life. The scriptures consider the sanskaras of the earlier birth responsible for such happenings. The effect and force of such sanskaras alone can bring about the circumstances for santanga, which elevates a person spiritually. There are enough proofs available for one to believe this fact.

Before many years there was a King named Bhartruhari in Malwa, present day Madhya Pradesh. He had many riches and had many queens. Pingla was the chief among the queens. The King could enjoy all the amenities of life. He also was a great poet. He wrote Shringarshatak. Thereafter he wrote three shataks. Vignanshatak, Nitishatak and Vairagyashatak. One who has read Shringarshatak of Bhartruhari can hardly believe that Vignanshatak, Nitishatak and Vairagyashatak are written by the same person. How could the King Bhartruhari write such shataks after writing Shringarshatak has a story behind it.

I had mentioned earlier that one must live in the present. But the events of the past are to be used to improve upon the present. The turns of events in Bhtruhari's life are relevant to emphasize the point. The events of past are also ringing the bells in my ears. One poet writes it:

नुक रही घंटियाँ सी बजाती है आवाज़ मेरे कानोंमें
दूर से चली आती है शायद बीते हुए बीछडे जमाने के भूली हुई यादें लेकर

We must look into what transpired in the life of Bhartruhari. These events only

had inspired King Bhartruhari who wrote Shringarshatak to write Vairagyashatak also. In his kingdom there lived a saint named Sumant. Sumant observed severe penance as a result of which he met with a wise person. The wise man gave Sumant a fruit, which upon eating would make a person immortal. "This is the fruit of years of your penance." The wise man told Sumant. Sumant thought what was the use of the immortality and a long life to him? It was better to have a short divine life to have than a long longing life.

Sumant thought further that the King Bhartruhari was a noble person. It was desirable for all that he became immortal. He gave away the fruit to King Bhartruhari. He came to the King with the fruit and told, "O King, you are the protector and feeder of a large number of people. You are the one who provide asylum to a lot of people. It is in the interest of all that you live long. I give this fruit of immortality to you."

The King accepted the fruit and began to think, "My happiness is due to queen Pingla. She is the chief queen of the state. She is extraordinarily beautiful. I have written Shringarshatak only after the marital bliss I enjoyed with her. She is a fit person to get this fruit from me." Thinking thus he gave the fruit to queen Pingla.

The king thought that the queen loved him very much. In fact it was not so. The queen was interested in one ashwapal who was the caretaker of the king's horses. When the queen accepted the fruit she gave an impression as if she would eat it. But in her mind she only thought that the real claimant of the fruit was the ashwapal whom she loved very much. So she gave away the fruit to ashwapal. In reality ashwapal was not interested in the queen but he had fixed his mind to a village dancer. He used to frequent to her place.

Ashwapal thought that let the dancer who is the cause of his happiness be immortal by eating this fruit. He gave away the fruit to the dancer. The dancer thought that she was given to that mean occupation on account of compulsions. She was not worthy of that fruit of immortality. She started thinking in terms of giving away the fruit to somebody. After thinking for a while she thought King Bhartruhari to be the correct person to receive the fruit. She came to the King and told, "O King, You are so dear to your subject. You have given a lot of comforts to your subject. Such a noble King should live a long life; I myself am one among your subject and am desirous of your long life. So I am giving this fruit to you in gift." The King looked at the fruit after receiving. He was filled with awe. This was the same fruit which he received from Sumant which in turn he had given away to queen Pingla! "Such a fruit was unique and could not have its match. How did it reach the dancer?" He thought in his mind. When he asked the dancer as to from where she got the fruit, she replied that she received it from king's ashwapal. King's curiosity increased further. He called the ashwapal and asked about the fruit. The ashwapal politely replied the King to pardon him to reveal that he got the fruit from queen Pingla. King thought, "Queen Pingla to whom I am attached is not attached to me but is inclined to the ashwapal. But he is not interested in

the queen. Instead, he is attached to the dancer.”

King Bhartuhari called Queen Pingala and asked her if she had eaten the fruit, which he had given her. The queen replied in affirmative. The King asked again for reconfirmation. The queen replied again in affirmative with equal emphasis. Upon then, the King showed her the fruit, which was in his hand and asked her “What is this, then?” The queen turned pale with guilt. King Bhartruhari got a severe jolt. He was filled with the feeling of disgust for himself, for the queen, for the ashwapal and for the dancer. It would have been very difficult for somebody else to brook this. But the King could balance himself and left the Kingdom. The King who had written the Shringarshatak wrote Vignanshatak, Vairagyashatak and Nitishatak.

The above mentioned whole incident is expressed by the king Bhartruhari in a verse (sholka) - (वसंततिलकावृत - Vasanttilaka metre)

यां चिन्तयामि सततं मयि सा विरक्ता
साप्यन्यमिच्छति जनं स जनोऽन्यसक्तः ।
अस्मत्कृते च परितुष्यति काचिदन्या
धिक् तां च मदनं च इमां च मां च ॥

The woman (the queen Pingala) about whom I am constantly thinking has rare attachment towards me; she too has attachment towards another person (Ashwapal); he too has attachment towards another person (the dancer); and the same another person (the dancer) has attachment towards me ! So fie upon him (the person, Ashwapal who has affection for that dancer); fie upon this one (the queen Pingala who has affection for the Ashwapal); fie upon me too for having affection for the queen and fie upon Madan (Cupaid (the God of Love) who is the root-cause of all such attachment)

In the similar way Bula also had no interest left in anything mundane and was only fixed to the aim of touching the Lord. He became the disciple of Shri Mahaprabhuji and learnt all the scriptures by heart. Shri Vallaabhacharyaji even wrote a book for him, which came to be known as ‘**Shri Krishnashraya**’.

Bula’s mind transcended the normal disposition. He became a stout devotee. It reminds me of Shri Dhirenbhai Reliya. He gave a lecture for Jain Social Group. Its title was “Let us sow a mango tree.” He had emphasized in the lecture that if we wished to save the society, then we would have to sow a mango tree in the different parts of the society. Each guru will have to sow one mango tree for his disciple. Here Shri Vallabhacharya sowed the mango tree in the form of Krishnashraya.

One poet has written:

अहल्या थईने सूतुं छे अमारुं ज्ञान अंतरमां
गुरु भम राम थई आवो तमारो स्पर्श जंजुं छुं.

Bulmishra got Shri Vallabhacharya as his guru. Shri Vallabhacharya illumined the life of Bulamishra by lighting the lamp of knowledge and thereby dispelling the darkness of ignorance. Bula's devotion flourished. He received the gift of 'manasi seva', which is the fruit of the vaishnav sampradaya. Even today vaishnavs are enjoying the fruits of the perpetual mango tree that is Krishnashraya. Shri Vallabhacharya has raised many such fruit bearing trees. It is said that he has written 84 books in his lifetime. Not all of them are available today. Preliminary among these are Sodashgrantha, a set of sixteen granthas. Krishnashraya is one of them. Vivekdhairyaashraya, which we had discussed earlier, is also one of these sixteen granthas. Shri Vallabhacharya has written these granthas to convert the ambience of our life to the likes of vrindavan. His sixteen granthas are like the sixteen samskaras, which our scriptures have prescribed. Scriptures have emphasized these sixteen samskaras. Samskaras make a man a man in reality. This is explained by the following example:

We bring wheat from the market. We make many preparations out of that. We need to process it in a number of ways. We have to clean it. The impurities have to be removed. It has to be applied with preservative. Then only it becomes worthy of storage. It has to be ground into flour. The flour needs to be added with suitable quantity of water. It has to be mixed properly so that it makes easy for one to give shapes. There after it can be either fried or baked or be made into various preparations. Thus there are a number of modifications in series performed on wheat, which make it suitable for eating.

Similarly a man has to undergo these sixteen processes and modifications to make his life worth living. Mahaprabhuji by his sixteen granthas has provided sixteen samskaras to his disciples. A devotee who is equipped with these sixteen samskaras is capable of facing the present day turmoil.

Scriptures have described the sixteen embellishments (shodashshringara) of a woman. Shri Vallabhacharyaji has also endowed the vaishnavs with the sixteen granthas. as if he has taught the way to attract Krishna with the sixteen types of embellishments. Shri Krishna only is my beloved husband. He is pleased with my appearance with these sixteen embellishments.

Vedas have two parts. Purva Kanda and Uttar Kanda. Purva Kanda has twelve adhyayas wherein the duties and work of an individual is vividly described. Uttar Kanda has four adhyayas, which reveal brahmagnana. Thus totally there are sixteen adhyayas combining both the Kandas. Shri Mahaprabhuji has through the sixteen granthas unfolded the knowledge of all these sixteen adhyayas of Veda. This is the significance of these granthas. Krishnashraya is one of these granthas. It is the ninth of the sixteen. Why would Shri Mahaprabhuji have written this grantha? After explaining aashraya in Vivekdhairyaashraya, Shri Mahaprabhuji has said:

एवमआश्रयणं प्रोक्तं सर्वेषां सर्वदा हितम्

I have explained the aashraya, which is for good of everybody. However in the

end he has written:

कलौ भक्त्यादि मार्गा हि दुसाध्या इति मे मतिः

The power of Kali is neither allowing one to obtain viveka easily, nor it is allowing one to happily practise dhairya. It also does not allow one to take aashraya (refuge) in Shri Krishna.

Kabirji has written:

बातें तिमिर न भाजहीं दिया बाती तेल

Merely talking will not dispel the darkness. It requires a lamp, a wick and a little oil. Shri Mahaprabhuji says that one has to attain vivekdhairyashraya to dispel the darkness of one's way. In the words of Kabir, vivek is a wick, dhairya is a lamp and aashraya is oil. Even after obtaining this, how will we light the lamp? If only we have a lamp, which is already lit, we will be able to kindle the lamp of our vivekdhairyashraya. by the lamp of Krishnashraya.

Shri Mahaprabhuji has indicated the futility of all the ways in Kaliyuga. Shri Krishna has preached in Shrimad Bhagawad Geeta the paths of Gnyana, Bhakti and Karma for attaining a divine life. In the efficacy of Kaliyuga the path of Karma (work) is difficult. Karma has six parts. Desh (place), Kaal (time), Dravya (material), Karta (doer), Mantra (hymn) and Karma (work). There is no possibility of purification of any of these six parts. Therefore Karma marga (path of work) is not effective. The path of knowledge requires renunciation. How to obtain vairagya (dispassion)? Who likes the renunciation in this time of materialistic world? Bhakti is not possible without God's grace.

Shri Mahaprabhuji has told:

कलौ भक्त्यादि मार्गा हि दुसाध्या इति मे मतिः

In 'Krishnashraya' Prabhu gives the bounty of aashraya to his devotees. Vivekdhairyashraya specifies that the jiva should do the needful to seek Prabhu's aashraya. Mahaprabhuji might have pleased Prabhu sometime and would have requested him, " Since in Kaliyuga it is difficult for your devotees to get your aashraya by their own efforts, please dole out them with aashrya yourself." Shri Vallabhacharyaji tells in the end of Krishnashraya :

विवेकधैर्यं भक्त्यादिरहितस्य विशेषतः ।

पापासक्तस्य दीनस्य कृष्ण एव गतिमर्म ।।

If a child is told to do something without being explained its importance, it may not do it. If however, he is told what is likely to happen if he does it or what he is likely to lose if he does not do it, it may get motivated to do that thing. If the child is told to study directly, he may not study. Instead if it is explained as to what will happen if he did not study and what will he get if he studies, he may turn towards study.

Shri Vallabhacharyaji has used a very suggestive language. It is very difficult to decipher. However we are lucky that our aacharyas have expounded the thoughts and principles very well. Taking help of such commentaries I will try to explain the form of Shri Krishna in the eyes of Shri Vallabhacharyaji.

Every person is hunting for happiness. When he does not get it, he gets perplexed. Hence he tries to seek refuge in something.

The refuge is of two types. 1) External and 2) Internal. King, Leader, Father, Husband or Friend are external refuge. If somebody loses his eyes, it is told that he has lost his refuge of the eyes. This is the internal refuge. But these are not the real refuge. If we think deeply these refuge do not prove to be really dependable. According to Shri Vallabhacharyaji the real aashraya is of Shri Krishna only. One who doles out fearlessness is the only worthy of aashraya. Does the refuge taken in others provide fearlessness? Dayarambhai has also talked about the same :

સાર વેદ ખટ શાસ્ત્રોનો વારે વારે કર્યો રે વિચાર
ઉપનિષદના અર્થનો શોધ્યો ત્યાં નીકળ્યો એ સાર

PUARNAPURUSHOTTAM SHRI KRISHNA - SWARUP DARSHAN -

Lecture delivered on 2nd Jan. 2004

I am remembered of Dadu Dayal on listening to the poem of the great poet Dula Kaag due to the similarity in their names. Some devotees sing the God's praises for getting moksha, where as some sing only for God's pleasure. Such devotees do not long for the heavens or moksha. Dadu Dayal advocates that one should not pray for attainment of the material gains. Prarthana (prayer) is Pra- Prakrishta + artha. i.e. 'Prakrishta artha'. And Prakrishta artha cannot be anything other than Shri Krishna. It reminds me of an incident of Shri Ramakrishna Paramhansa. Shri Ramakrishna Paramhansa was in great pain due to his throat cancer. One of his learned disciples Tarkchudamani Shashidharji asked him why he didn't order his mind not to trouble him with pain. Paramhansa replied calmly, "I have only one mind which I have surrendered to Mataji. Wherefrom I get another mind which can order my pain to go away?" The disciple said, "Then why not tell Mataji to relieve you of pain?" Paramhansa replied smilingly, "How do I ask for alleviating the worldly pain from the Mother? I only want the grace of Mother for the spiritual upliftment." This episode of Ramakrishna reminds me one of the principles of 'Premlakshanabhaktimarg' that is of having only one 'Ishta' and surrendering to Shri Krishna and not asking for anything from Him.

The means of happiness are classified into six types. These are as explained by Vidur in '**Vidurniti**'. Before we look at these types, let us learn something about Vidur. Vidur as such was an avatara of Yamaraja. Due to the curse by Rishi

Mandavya he had to take birth as a son of a maidservant. He was the minister in Kaurava's court. His duty was to protect and guide Kauravas as their Minister. Lord Krishna went to Hastinapur for the peace talks in order to avert the eminent war. Duryodhan and Dhritarashtra did not budge from their decision to wage the war. Vidurji this time tried to make Duryodhan and Dhritarashtra agree to reconcile with Pandavas and return them their kingdom. Duryodhan abused Vidura at that time, even though he was his uncle. Vidur left the kingdom and set out for a pilgrimage. Had he wished, he would have aligned with Pandavas and could have taken the revenge of his insult. But he did not choose that course. Vidurji is the best role model for the present day political and social workers. Vidurji has classified happiness into six types. These are:

- 1) **Wealth**
- 2) **Good Health.**
- 3) **Good Friend**
- 4) **Good looking Wife.**
- 5) **Obedient son**
- 6) **Knowledge for earning**

All the worldly happiness can be counted within these six types of happiness. We also try to seek refuge to attain these six types of happiness. Are these really the happiness giving means?

Wealth: Let us begin with Wealth. Everybody has a pursuit for attaining wealth. People have to struggle a lot for this. Once we earn money, we try for still more. We make constant efforts that the money earned is not stolen or is not spent unproductively. If the money in itself was the happiness it should not have any association with the worry and pain. Shrimad Bhagwat explains that money brings fifteen types of vices e.g. Pride, Brazenness, Addiction etc.

Friend: Second is the true Friend. I am reminded of an example. There were two fast friends. One was rich in money and the other was rich in experience. They both ventured for a business. I happened to meet one of them who had invested the money in the business. I asked him how was his business going on. He answered that they had already wound up their venture. When I asked what they got out of the business, he replied that he got the experience and his friend got the money, which they did not have before when they had started the business. Now they had parted their ways. How fragile is the friendship, which is based merely on the gain!

Wife: Our age old literature is a product of a consummate thoughtfulness. Sanskrit subhasits (couplets) are a part of the Sanskrit literature. In one such subhasit, it is indicated that we should learn rising early in the morning from a cock, we have to learn from dogs to come together for defence, to be content with a little and to be faithful to our master.

In another such subhasit, भोज्येषु माता कार्येषु मंत्री शयनेषु रंभा a woman's glory is sung. A woman is said to be like a mother while serving food, like a minister while working and like an 'apsara' (named Rambha) while sleeping.

One person met his friend who was a married person. He told that now his wife has changed his characteristics and that she is a minister while dining, Rambha in her work and like a mother while sleeping ! What would be the fate of the person?

Once within a nomadic tribe, there was a rule that the husband would see his wife's face only on the night of their marriage. At that time the husband would tell his wife whom else she should show her face in the future. One such newly wed wife showed her face to her husband. The husband got shocked on seeing her wife's plump appearance and ugly face. Before he could recover, the wife asked in her uncouth voice,

" Whom else should I show my face, among your relatives?" He could not help but reply " Spare me and show it to all others". In such circumstances how can a person find happiness from his wife?

Obedient son: In the present day draught of the sense of gratitude where to get a son like Shravan?

Knowledge, which is useful for earning. : The knowledge is also dependant on the efforts you put. Also, it is not certain to fetch you a guaranteed earning.

Thus the six fold means of happiness are not worth relying.

Some people enjoy change. This world is ever changing. Things change with every bit of time. Elders say that the water in the river in which you plunge is replaced the next moment. Some of the changes are visible. Flowers blossom in the spring; trees shed the leaves in autumn. The light of a lamp also appears to be changing. The changes, which are conspicuous, bring happiness or grief. Similarly the activity and passiveness accompany the feeling of happiness or grief. One demands a change even in the food served to him time to time. One alternates work and relaxation. Thus the happiness obtained from the change or from activities is not permanent in nature. Hence they are not worth depending on.

Once a thief was caught in his act. It was a usual thing for him to commit a theft and being caught. When he was asked in the court as to what pleasure he got in stealing things, he answered, " I really enjoy stealing things but the police is not letting me do so." In our life, we like to steal the pleasure of the senses but the diseases are the police and the death is the judge who would decide against us. Thus the visible happiness is apparent and not real.

Scriptures and saints explain where from to derive the real happiness and whom to take refuge in. In the seventh chapter of Bhagwat there is a story of Nrisimha avatara.

Prahlad tells Lord Narasimha what he meant by happiness,” I have seen all these. People crave for the heavens. But the Devatas in heavens were trembling at the sight of my father Hiranyakashipu.” Thus the happiness of heavens is a fallacy. Prahlad tells further, “ Father, mother, a guru or a friend who is not able to take out ‘fear of death’ is not really father, mother a guru or a friend. If at all something is capable of eradicating the fear of death, it is your lotus feet.” This is the principle of the scriptures. This is the attitude of devotees. Therefore the true refuge is in the feet of Lord Krishna alone. Some may have faith in Lord Mahadev, Lord Ganesha, Lord Dattatreya or Mother Kali or any other Devis or Devatas. According to Shri Vallabhacharya all these are reverend. One can worship according to one’s faith.

Once Shri Vallabhacharyaaji happened to visit Gujarat. One Brahmin, Purshottam Joshi by name was offering his prayers. After years of worship of offering prayers and adoption of ‘karmamarga’ he did not get any accomplishment. Joshiji had some knowledge of gnyanmarga apart from the karmamarga. But he had no introduction to bhaktimarga. He asked Mahaprabhuji, “Out of karmamarga and gnyanmarga which is better?” “Shri Mahaprabhuji replied,” The path, which you like and follow, is better for you. But if I have to give my choice I will say bhakti marga is the best marga.” Then he explained why he thought bhaktimarga to be the best. According to Shri Vallabhacharya a person can follow any path for his upliftment. Shri Mahaprabhuji believed one can go to a temple or a mosque or a church or a synagogue. However after studying and grasping the scriptures and the shashtras he came to the conclusion that among all the devis and devatas Shri Krishna was the greatest. He proclaimed that Premalakshana bhakti is the best form of devotion and the God for such a bhakti is Shri Krishna. We must pay respect to all the Gods and Goddesses. But Shri Krishna is the Ishta. Some find a social reformer in Krishna, a few others find him the King of Dwarika, to some He is a cowherd, to quite some other He is a mystic. Some look at him as a shrewd pragmatic man, some consider him as a great warrior. Some see him as the charioteer of Arjuna. Shri Vallabhacharyaaji says that whatever way people view Shri Krishna, those in pushti sampradaya view him as the ultimate goal.

In my earlier lecture I had mentioned about how and why the book of Krishnashraya was written and also I talked about Shri Krishna . Shri Krishna is in Mathura, in Gokul, in Dwarika, in Vaikuntha, in every bit of universe. He resides in you. He resides in me. It is not possible to grasp Him fully. One can only seek him in such an aspect of His which one likes the most. Shri Mahaprabhuji explains that even if one assimilates the knowledge of all the religions and cults on the earth, the elements of Shri Krishna cannot be comprehended. Therefore I want to explain to you what according to the Vedanta of Shri Vallabhacharya the form of Shri Krishna is. Shri Vallabhacharyaaji used the vedic pramanas to explain the form of Shri Krishna. These pramanas are known to be four Vedas, Shrimad Bhagawat, Geeta and Bhrahmasutras. Vedas are born out of the Shri Krishna’s exhalation. Geeta is the song of Shri Krishna. It is the elixir, which is offered by Him. It is the

largesse doled out to us using the medium of Arjuna. Brahmasutra is written by Maharshi Vyas who had the 'darshan' of Shri Bhagawan in the state of Samadhi.

Shri Mahaprabhuji has explained the form of Shri Krishna based on these scriptures. Quoting Gopaltapyini Upanishads Shri Mahaprabhuji says that the word Krishna has two parts कृष् + ण.

कृषिः भूवाचक शब्दः णश्च निवृत्ति वाचकः तयोरैक्यं
परब्रह्म कृष्ण शब्द इति मिथयेत

Thus Shri Krishna is complete-eternal (Purna) happiness. Vedas also describe Shri Krishna as omniscient; omnipotent and omnipresent. All these qualities are essential for completeness. The giant form of Shri Krishna is described both in Srimad Bhagwat as well as in Geeta. He is described as having innumerable legs; innumerable thighs; innumerable hands; innumerable eyes, noses, ears and mouths. Out of these the feet, thighs and arms are related to the power of action (kriyashakti). Motion is due to feet, Creation of the world is due to the thighs, Power of work due to hands and discourse is due to the mouth. The eyes, nose, ears and the head depict the complete knowledge power (gnyanashakti) of Shri Krishna.

Thus after giving the proof of Shri Krishna's completeness according to Vedas, Shri Mahaprabhuji explains the testimony of Geeta. Geeta is the collection of sentences spoken by Dhritarashtra, Arjun, Duryodhan, Sanjay and Shri Krishna. Out of these sentences only the sentences spoken by Shri Krishna can be taken as a standard, not by those spoken by others. Sanjay concludes the eighteenth chapter of Geeta by addressing Shri Krishna as Yogeshwar. This introduction is by Sanjay. Actually Krishna introduces himself as Purushottama. He is beyond the perishable and imperishable, says Shri Krishna about himself. This self-introduction is the most consistent and appropriate.

Shri Mahaprabhuji accepts this self-introduction of Shri Krishna and introduces Him as "Lokvedatit Purushottam". (the greatest of the persons beyond the knowledge of Vedas). The true devotees of the Lord describe Him as Yogeshwara, i.e. the Lord of the Lord of Yoga. In Shrimad Bhagawat, in the episode of the antargruhagata gopijan's episode, Shri Krishna is mentioned as Yogeshwar. In the episode of the 'Katyayani's vrat' also Shri Krishna is mentioned as Yogeshwar. Shri Mahaprabhuji has explained about such Yogeshwar to the vaishnavs. In Brahmasutra, Bhagwan is identified as anandamaya. Vedas also proclaim the same thing. There is ananda in all the parts of the Lord as there is sweetness in all the parts of a doll made out of sugar. Shri Krishna is full of ananda. Vedas call Shri Krishna "rasovaisah". Shri Krishna is replete with ananda rasa. In Shrimad Bhagawat, Shri Krishna is introduced as 'rasamatta'. Shri Krishna is always eager to dole out His 'ananda rasa' to His devotees. Shri Mahaprabhuji, taking Shrimad Bhagawat as the basis has told that Shri Krishna is beautiful both in form and temperament. We often find beautiful persons with bad temper and

beautiful tempered person not so beautiful in appearance. But, Shri Krishna possesses both these qualities i.e. beauty and temperament.

Putana came to poison Shri Krishna by applying it on to her breasts. Shri Krishna even ignored her evil design against her motherly disposition and pardoned her and endowed her with a motherly exit. This is the beauty of the temperament.

The beauty of form of Shri Krishna is sung in 'Barhapeddam shloka' in venugeet.

Shri Krishna with a crown of peacock feathers on his head, in yellow attire, sporting a flute, enters Vrindavan. There are cowherds around. They abound in praise of Shri Krishna. This form of Shri Krishna even deludes all in the three lokas. This is the beauty of form!

We are not able to forget an incident or a person if he inflicts upon us an insult. We are not able to forgive the person.

Once a person was brushing his teeth early in the morning just outside his house. All of a sudden another person approached him and slapped him without even uttering a word. Upon asking he slapped the person he told, "Before a few days you had called me a pig". "Why did you not slap me on that day?" asked the first person. "I did not know the meaning of a pig at that time. But today I came to know about the pig." replied the other one.

Other deities if not offered puja properly are not happy with the devotees and the devotees have to suffer on account of that. One devotee of the Mother while praying for his wife, by mistake uttered 'bhaksha' in place of 'raksha'. His wife died immediately as a result of the mistake in the prayer.

Goddess Laxmi also did not find anybody matching Shri Krishna's beauty. Hence she became his consort leaving all other deities. Laxmiji is always on the move. Even then, she does not wish to leave the feet of Shri Krishna.

Barhapeddam shloka adds that Shri Krishna has adorned himself with vaijanti mala, has the karnikar flower in ears. He has taken the form of 'Natavarpu'. 'Va' - amrit bija, is indicative of brahmananda. Such brahmananda is being enriched ("pu") by Shri Krishna. Shri Vllabhacharya ordains that such Krishna alone is to be taken refuge in. Shri Mahaprabhuji calls Shri Krishna as 'Vrajadhipa' and ordains that such 'adhip' of 'vraj' is to be served with fullness in attitude. When Shri Krishna was himself there among the people, people got his 'surrender' with the efficacy of His form itself. Nobody had to make an attempt for achieving His surrender. In the present day people have to try themselves to find His surrender.

Shri Mahaprabhuji has given six steps for achieving Shri Krishna's surrender :

- | | |
|--------------------------------------|--------------------------------|
| 1) Anukalpasya Sankalpa. | (१) अनुकूलस्य संकल्पः |
| 2) Pratikul Visarjana. | (२) प्रतिकूल विसर्जनम् |
| 3) Karishyati it ivishwasa. | (३) करिष्यति इति विश्वास |
| 4) Bhartrutve Varanam yatha | (४) भर्तृत्वे वरणं यथा |
| 5) Atma Naivedya | (५) आत्म नैवेद्य - |
| 6) Karpanye shada vidhaa Sharanagati | (६) कार्पण्ये षड्विधा शरणागतिः |

- 1) One must decide to do what is dear to Prabhu.
- 2) Whatever is not conducive to 'Prabhu' should be given up.
- 3) One must trust Prabhu that He will do one's good only.
- 4) One must believe that Prabhu only has given us the birth and He alone is providing us the means to live. He has accepted us unconditionally.
- 5) One must offer oneself to such Prabhu.
- 6) Whatever one has is in fact provided by Prabhu only. One must offer everything one has to Prabhu and assume the role of a sevak. One should shed one's ego altogether.

Thus these are the six steps of surrender to Prabhu.

THE ESSENCE OF SHRI KRISHNASHRAYA

Lecture delivered on 27th February 2004

નહીં કોઈ જેની સમોવડી, કોઈ ઇશ ન જેને શિશ
સર્વ વસ્તુ તે થકી થઈ, જે કોઈ કહાવે સર્વના અધીશ
સર્વાધીશ વંદે સહુ જેને, નિગમ નેતિ નેતિ કહે છે તેને
શેષ, મહેશ, વિધિ, શ્રી અગમ્ય, તેને કહીએ પૂર્ણપુરુષોત્તમ
સમો મસ્કેન સમો નાગેન્

Poet Dayarambhai has told that Shri Krishna can become a mosquito or an elephant, but a mosquito or an elephant cannot become Shri Krishna. None is at par with Shri Krishna then how can one be greater than He? This world is born of Shri Krishna. Shri Krishna is the Lord of this world. Shri Krishna is not discernible to even Brahma, Shiva or Laxmi. Dayarambhai is a follower of the pushti sampradaya. He has explained the elements of Shri Krishna to vaishnavs like us. Shri Mahaprabhuji says that Shri Krishna has arrived in Vraj leaving all the riches and wealth. One Poet has sung: He has come to stay as a son in Vraj who is in fact the father of all the beings. One who binds everybody else has come to be bound by a mere rope in Vraj by His mother! In the path of Shri Mahaprabhuji such Krishna is revered. Such Krishna is to be taken refuge in. Krishna eradicates from his devotees all the types of fear. Surrender to Shri Krishna is the only worthwhile one among a variety of options available. A child thinks of its parents to be its ultimate support, however only Lord Krishna takes the real care of the child. In case when a child upon accidentally tumbling down due to some obstruction suddenly dies, where is the protection of its parents? A patient thinks that he is

cured due to a doctor, but in fact it is only Lord who wishes and decides to cure and save a patient and accordingly He only guides the doctor. We have experienced that not all the doctors are successful in saving all the patients all the time. A thought that the things happen due to my presence or your presence is not a correct idea. All that happens and all those who make things happen is the wish of the Lord only. He only provides the means, He only provides the skill and knowledge and He only releases the result. This truth should get ingrained in our professional and pragmatic life.

પ્રભુથી સૌ કંઈ થાય છે અમથી ન થાય કાંઈ
રાઈનો પર્વત કરે પર્વત બાગની માંહી
માનવ જાણે હું કરું પણ કરતલ દૂજો કોઈ
આદર્યા અધૂરા રહ્યાં મારો હરિ કરે સો હોઈ.

If we accept this oneness of being in total surrender to Lord Krishna's feet, we are a gainer in this Kaliyuga. Shri Mahaprabhuji has therefore written ten shlokas in Krishnashraya suggesting Krishna's surrender in ten different situations. The eleventh shloka is for the result of the surrender explaining how the surrender unto Lord Krishna is useful.

Shri Mahaprabhuji explains that the scriptures have enumerated six types of 'action'.

Place (desh); **Time** (kala); **Matter** (drawya); **Doer** (karta); **Done** (karma) and **Hymn** (mantra). However in this Kaliyuga, these means have not remained pure. Hence they have no ultimate power. Every epoch has its efficacy. Dharma has four fold steps: **Truth** (satya); **Compassion** (daya); **Penance** (tapa) and **Piety** (pavitrata). These steps have also not remained effective in Kaliyuga.

Satya yuga had four steps. Penance vanished in Treta; Compassion remained mainstay in Dwapar and vanished. Only Satya has remained available in Kaliyuga. This Satya itself is Shri Krishna. Shri Krishna of Shri Mahaprabhuji is Satyatmak (absolute truth). Shri Vyas maharshi also has introduced Shri Krishna as Satyatmak.

In the first shloka of Mangalacharan Vyasji has invoked param satya. We are in the protection of param satya. If we are pulling on in the present stage of degeneration and diversities, it is only because of satyatmakta. This satyatmak form belongs to Shri Krishna. In the tenth chapter of Srimad Bhagawat, it is described that once Gods came together to pray the Lord (Shri Krishna). Here they offered obeisance to Prabhu in the form of satya. At the end of Srimad Bhagawat also Vyasji sings Prabhu's praises identifying Him as param satya. Thus Shri Krishna depicted by Shri Vallabhacharyaji is satyatmak. In the Kaliyuga when all the means have been eradicated, the only means available is Shri Krishna.

What is Life after all? It is not easily discernible. One poet has sung about the life ...

કોકવાર લડવા જેવું, કોકવાર રડવા જેવું,
કોકવાર ફરીને પ્રેમમાં પડવા જેવું,
આ તો જિંદગી છે ભાઈ,
રોજબરોજ જાત સાથે બાબડવા જેવું.

Thus from morn to night we have to struggle with ourselves. What is the measure of Life? 5 years? 50 years?. Some kids die even as they are born. It reminds me of a saying by Mahavir Swami. When somebody asked Bhagawan Mahavir about the measure of life He replied, “ Life’s span is equal to the time for which a dew drop can remain on the tip of a blade of grass. “Such a revelation definitely alerts us! Some people think that they will engage themselves in bhakti only when they grow old. It is not so in reality. One does not know when one’s life will come to an end. Life is like a bubble. Nobody knows when it will burst and end. So whatever length of time we live, we live Life divine! Rather than live long! Satsang (meeting God-men) is a must for bringing divinity in our lives. We are in the process of finding refuge sometime, somewhere and in something anyway!

Recently Amitabh Bacchan completed sixty years. One reader told me that Amitabh sometimes tells that Anil Abmani is like my brother. Mulayam Singhji is like my father. Amarsinghji is more than my elder brother. I have family relations with Sonia Gandhiji etc. When I read the above about Amithabh Bacchan it comes to my mind that even Amitabh Bacchan who has reigned in unparalleled success needs support of some people, whatever little it may be, to remain a legendary artist. Thus every person needs some support in life.

I have explained in my earlier lectures that these are not real refuge. Shri Vallabhacharyaji has therefore given the understanding of Krishnashraya to all the beings. Krishnashraya has eleven shlokas. In the first lecture we have covered about the inception of the grantha Krishnashraya, in the second we have seen Shri Krishna as depicted by Shri Mahaprabhuji. and in the third why Pushtimargies should take refuge in Shri Krishna is explained.

The speeches and teachings of mahatmas are implicit. It is difficult sometimes to understand the same. Even in the times of Rishies, the emphasis on the teachings by Mahatmas. How does a thought be called bhagawad vichar? The answer is: the speeches and teachings of the mahatmas are great and immense. As the depth of the seas is unfathomable, the depth of thoughts and speeches of the mahatmas are also unfathomable. Common man is not able to discern the meaning easily. Therefore different people have written commentaries on such subjects in different ways. However even the sum of such commentaries is also not enough to explain the total meaning of what is told originally. Take Geeta or Shrimad Bhagwat for instance. There are a number of commentaries and explanations written on these granthas. Even then every time when a new commentary is

written, a new meaning is being added to the verses. Thus the vastness of the meaning of the words of mahatmas is ever expanding.

Shri Vallabhcharya has completed the Krishnashraya grantha in eleven shlokas but he has not explained why eleven shlokas. Some of the descendants of Shri Mahaprabhuji and some other devotees have tried to explain the significance of why only eleven shlokas? There is always an implicit meaning in the sayings of the mahatmas, which is not discernible to ordinary persons. Hence the explanations are required from the learned people. Shri Vallabhacharya's works are like a 'sea in a pot'. Those who have tried to make meaning have done a great service of resolving the enigma. Exploring the significance of the number of shlokas some great people have told :

Every person has to perform 'karma' (work) and abide by dharma (duty). There are six means of dharma namely Time (kala), Work (karma), Place (desh), Matter (dravya), Doer (karta) and Hymn (mantra). Due to the efficacy of Kaliyuga, these six means are not available in the pure form. Gandhiji held the purity of means higher than the purpose.

There are four kinds of pursuits. They are known as dharma, artha, kaam and moksha. They are difficult to be accomplished in this yuga. Thus the six means of dharma and four pursuits are difficult to achieve in this Kaliyuga. Ten shlokas are for this revelation. Every shloka takes one of these and concludes about its futility. In the eleventh shloka there is the resolution that only Shri Krishna is the ultimate alter for surrender and He only can take us through these ten steps.

According to some other explanation, Shri Krishna is paramananda who has enacted dashalila (ten fold roles). In Shrimad Bhagawat from the third chapter to twelveth chapter there is a description of these ten fold 'leela' namely sarga, visarga, sthan, poshan, uti, manvantar, ishanukatha, nirodh, mukti and aashray. Ten shlokas are for these leelas whereas the eleventh shloka is to emphasize that only Shri Krishna is the giver and the 'fruit' of these leela.

According to another opinion, 'Jeevas' are of four main types. satvik, rajas, tamas and nirguna. There are 'jeevas' of the mixture of these gunas. If satva mixes with others it makes satvarajas, satvatamas and satvasatva. If rajas mixes with others it makes rajassatva, rajasrajas and rajastamas. Similarly if tamas mixes with others it makes tamassatva, tamasrajas and tamastamas. Thus these nine types and nirguna make ten types of people. Thus the eleven shlokas suggest that only Shri Krishna is the real surrender to all possible type of people.

There could be many other explanations about the background of this grantha 'Krishnashraya'.

Let us begin with its first shloka.

सर्वमार्गेषु नष्टेषु कलौ च खलधर्मिणि ।
पाषंडप्रचुरे लोके कृष्ण एव गतिर्मम ॥

All the paths have been closed in Kaliyuga. This is due to the efficacy of the evil forces. The hypocrisy is abundant. Every path has developed such hypocrisy and has waned. Let us understand a bit about Kaliyuga. Scriptures enumerate four epochs (yugas). Satya, Treta, Dwapar and Kali. Satyayuga and Kaliyuga are like two ends. Two poles. In Satayuga, all abided dharma. Kaliyuga is full of adharma. Thus these two yugas are two extremes. Hence in Treta we see effects of Sata whereas in Dwapar we see glimpses of Kali.

What is dharma? One, which holds, is dharma. The life, which elevates us spiritually, is dharma. By which the happiness ascends and the grief wanes is dharma. Such dharma has four legs: **Penance** (tapa); **Piety** (pavitrata); **Compassion** (daya) and **Truth** (satya). Shastras have given its analogy with a bull. A bull has four legs. Each leg has two hooves (khari). These two hooves (kharies) represent vichar and aachar. It means that '**think**' about the standards set in the scriptures and '**act**' accordingly. Thus two hooves (kharies) are suggestive of 'thoughts' and 'activity' - 'thoughts' and 'implementation of thoughts in action'. If it is only standards and thoughts and not activity and implementation it is not dharma. If we have read about some principles and also implemented them in our life then it is dharma, not otherwise. Similarly if we act without any principle behind them it is not dharma. Therefore scriptures have compared adharma to a donkey with only one hoof (khari).

Dharma was completely followed in Satyuga. Penance vanished in Treta. Piety vanished in Dwapar. Thus remained Compassion and Truth. In Kaliyuga only Truth (satya) remained for the dharma to continue. Other three steps are not available in Kaliyuga.

What is an epoch (yuga)? Yuga means yugma (Pair). Sata, Treta, Dwapar and Kali each makes a pair with 'yuga'. What is the pairing entity? It is Shri Krishna. Whether it is Satya, Treta, Dwapar or Kali, Shri Krishna always accompanies but is not visible to us. Only if we are able to find Shri Krishna who is in the hidden form, we can get rid of the efficacy of Kaliyuga. Shri Vallabhacharyaji gives us a method to obtain to Shri Krishna.

This is the 'yugadharma'. In the present hypocrite world, we need to get to Shri Krishna. Both an atheist and a believer have one thing in common. They invariably believe in Time. (kala). When the asuras had ruined devas, mother of these battered devas went to Prabhu for help. Prabhu told her that time was in favour of asuras, Hence it was inappropriate to wage a war against them. They need to wait until time was favourable to devas. The importance of time is proved scientifically also. The morning time is more suitable for japa and dhyana. Afternoons draw one for rest and idleness. Nights favour inauspicious work. Those who indulge in inauspicious activities prefer night as their time for work. Thus even three different periods during the same day are conducive to different type of activities. A Lunatic person becomes worse on a full moon day. The word lunatic is used for an insane person. 'Luna' means moon. The insanity in an

insane person increases on a full moon day. Even a normal person who looks at the full moon sometimes gets carried away. Full moon brings tides in the seas. One among the five elements in our body is water. Full moon can affect that and can bring about insanity.

There are forty-nine types of 'airs' (vayu). One among these is sanjivani. It blows in the very early hours of a morning (brahmamuhurat). Therefore the importance of brahmamuhurta is recognized. Scriptures advise us to get up in brahmamuhurta. Thus every period of time has its significance. Every epoch (yuga) has its dharma. Every epoch brings about its efficacy according to the mandate given by its 'master'. Shri Krishna has ordained Kali with the tenet of discord (klesha). He has ordained Kali to proliferate hypocrisy. Kalikaal is faithfully following its master. Shri Mahaprabhuji has told that in the time of Kali when the other means are not available, renunciation is one way out. We all know how difficult it is to practise renunciation. Many talk about the renunciation but only a few put it in practice. It is like finding a needle from a haystack. Six-fold purity is required for karma. In the time of hypocrisy how to get them? Adharma are of five types: vidharma, paradharma, aabhas, upama, and chhala. Among these upama is known as hypocrisy. Hypocrisy is negative (khala) dharma.

The word 'khala' consists of two letters. 'kha' for 'vishikha' and 'la' for 'vyal'. Vishakha means an arrow and vyal means a serpent. One who is piercing like an arrow and virulent like a snake is a khala. A serpent is very soft. You don't even notice it's coming near to you. We come across a number of people. Many of them come in the form of 'khala'. We do not recognize 'khala' among them. He may come in the form of your business partner or a fellow student or a hostel mate or any other acquaintance. When we realise about his/her character, at times, it is too late. Let me narrate one incident.:

One student was doing his homework. His father was doing some calculations by his side. The boy asked his father, "Have you seen Monalisa?" His father told, "Not only I have seen her, but I have met her as well." The son thought for a while. He explained to his father, "Monalisa is a famous painting. It is an extraordinary painting of the famous artist of France named Leonardo da Vinci. He hailed in the past. How can you say that you have met Monalisa?" His father again told that he has met Monalisa several times and has been suffering at her hands. The son got baffled and asked his father to clarify further. His father told that those who are 'sweet tongued' were 'mo na lisa' (in Gujarati it means 'sweet tongued'). This type of people do so much of 'buttering' (flattering) that others slip. By this incident I want to explain who a 'khala' is. One who looks harmless in appearance but in reality is harmful is a 'khala'. Difference in what one 'tells' and what one 'does' is evident in all walks of life.

One more example: It was monsoon time. One elderly person was giving a discourse in a village. One day the wife of the elderly person was also attending the discourse. The elderly person told the audience that one should not eat the preparation of

brinjal in the monsoon. After the discourse he went home. His wife by then had cooked for him. The person wanted the preparation of brinjals everyday in his meals. Since his wife had listened to his discourse, she had refrained from using brinjal in the meals that day. The person got very annoyed on this. "Why have you not cooked brinjal today?" he shouted.

"Didn't you warn in your discourse about non use of brinjal?" the wife asked back. The person replied, "It was only for the audience, not for me." This is what is 'khaladharma' is. It has proliferated everywhere. This is why all the ways of attaining God are closed in Kaliyuga.

The imports of Shrimad Bhagawat is explained in the beginning of its text.

This makes us aware about its need. In Gujarati it is told that 'there is no salutation unless there is a miracle'. Unless one knows the importance, one does not accept a person or a concept. In Shrimad Bhagawat it is told that once Naradaji visited the earth. He observed twenty-eight types of the misdeeds. I want to describe these misdeeds from the Bhagawat so that you develop interest for 'Krishnasharaya'.

Truth is not visible. There is no consistency among people's thoughts, speeches and actions. In fact the edifice of any religion stands on the foundations of truth. Truth being underneath the base is hard to find. Shri Mahatma Gandhi talked about not only truth but also 'golden truth'. Once my mentor Shri Navaneetbhai Shastri told me one of his experiences of South Africa.

Thinking of South Africa one is invariably reminded of Mahatma Gandhi. Once when Shri Navaneetbhai was in South Africa on a Gandhi Jayanti day, a meeting was held to commemorate Mahatma Gandhi. Political leaders were present. Pujya Shastriji was also asked to address the gathering. Shastriji asked the leaders to give their address first, which they did. They talked about Gandhiji and about the truth that he practised. Shastriji finally commenced his address and in the beginning itself he told that Gandhiji never talked about truth. All present there were taken aback for a while until Shastriji told that Gandhiji talked about not only truth but also the 'golden truth'. If we discover a truthful way in our life and if we do not thrust upon others the same, it is known as the 'golden truth'.

One must have piety in one's life. Some people consider cleanliness itself as piety. Some people consider themselves clean by applying perfumes even if they have not taken bath. The cleanliness refers to the body and the piety refers to the mind (antahakarana). Let us see this by an example. If a piece of sugar cube falls into filth, it gets cleaned by water but it does not become pious even if we apply perfume. Cleanliness is an outer attribute. Piety is an inner attribute.

It is our daily experience that now-a-days compassion among people is missing. Even if one sees somebody dying on the roadside, one hesitates to help and passes by. Now –a-days even charity is scarce. People give alms for their name

and fame. It is not a real donation. Our scriptures say that our left hand should not come to know the charity done by our right hand. We often see that people insist on their name to be depicted prominently when they sponsor some event (such as hindola) in a temple. The name at times appears over Prabhu's hindola. Are we supposed to be on top of Prabhu ? Should we not always keep our Prabhu on top? . Thus, this is not a true charity.

People have become coward and weak. The self-reliance is vanished.

खुदही को कर बुलंद इतना कि
हर तकदीर से पहले खुदा खुद बंदेसे पूछे
बता तेरी रज़ा क्या है ?

People have become tricky and manipulative. Straightforwardness and simplicity in people's speech have become uncommon. People are idling and are lethargic. Their intelligence is not shining and is dull contrary to our common observation that now- a -days people have become sharp.

People do not find happiness and peace of mind. Even when people earn more and more, they struggle to be happy in life. Souls are not in tranquility. Earlier people earned less but were more at peace than now. Presently even with higher standard of living, people feel insecure.

There are many upheavals. Floods and earthquakes are frequent. Saints are turning to hypocrisy. Let me tell an incident of a village. There was a sheth (businessman) in the village. He was the happiest person in the village. His wife was very virtuous. His sons were handsome. There was a temple in the outskirts. One elderly person (Bapji) stayed there. He used to talk spirituality to the people of the village. He used to advise them on various matters. Once, a young son of the sheth died. The sheth was mad in grief. Bapji advised him not to grieve. After a few days the sheth came to know that Bapji himself was crying. Sheth went to Bapji. He asked Bapji the reason of his crying. Bapji told that he was crying because his goat had died. Sheth asked Bapji,

"When my young son died you advised me not to cry, while now when your goat has died, why are you yourself crying?" Bapji told, " The son was yours but the goat was mine."

Now a day ladies play prominent role in the household. Brothers-in-law have become advisers in the home affairs. Fathers have started giving away their daughters for money. There are clashes between husbands and wives.

Once a husband and a wife were quarrelling. The husband told his wife that she had changed a lot. Earlier when he was playing on flute, she used to be happy. She got married to him only due to his art of playing flute. "And Now?" he asked. The wife replied that she did not marry him because she liked his art of playing flute. In fact she liked his ability to blow air. She thought that the same ability

would be helpful to her for blowing air in the hearth!

The wrongdoers have occupied the altars of 'surrender'. Presently we find many such people in the places of pilgrimage. In the cover of holy places such as ashrams, many heinous acts find shelters. This is not a generalized statement but by and large this is the status of ashrams. We run to some ashrams leaving our houses. Will we really get the fulfilment there? It asks for some serious thinking.

The yogis whom we see now a day are not real yogis. They talk of control of thought process and thereby give assurances of brahmadarashan. I will tell you one incident about this. One father was teaching his son to become 'positive' in his life. He told that every one should always be positively disposed. Thereafter, once the son went to bazaar. He accidentally happened to strike against a boxer. The boxer said, " Don't you see? Do you want a punch?." The son who was told to be always affirmative told, "Yes". He had the punch! He went back home crying and told about the incident to his father. He told that this happened only due to the positive attitude he was told to keep. On this, his father told that perhaps positive attitude did not suit him and that now he should resort to the negative attitude. The son accepted the advice. He went to the bazaar again. He once again happened to strike against the same boxer. The boxer this time said, "Only a few days back I had beaten you. Did you forget that? It seems you are not afraid of my beating. Do you?" The answer this time was obviously "No." He got yet another beating this time! He came back home weeping. At that time a yogi was sitting with his father. He told that positivity or negativity, pravrutti or nivrutti it was all about the knowing of Brahman. One believed or not one was destined for the salvation. Without knowing the meaning, these so called yogis misguide people. There are only a few who can show the correct path for the salvation.

The accomplishments (siddhhi) are rarely seen. No siddhhi like 'anima' is left with any yogis. True Knowledge is also not to be found. All the means are destroyed. Food is wasted and misused. Scriptures say that those who sell and eat the sold food, lose their discriminative power of buddhi. Those who are learned are selling their knowledge. Earlier a student was first taught then only the gurudakshina was given to the teacher. It is not possible in the present times but at least it should be considered that the teaching does not become a means of profiteering. What is taught to the students should be of primary importance; earning should be the secondary aim. However, such attitude is missing today. Therefore the education has not remained the means to build the life, but has merely served to earn only money. Hence it has become counterproductive.

The women sell their beauty.

Thus looking at these twenty-eight misdeeds only Shri Mahaprabhuji created Krishnashraya.

सर्वमार्गेषु नष्टेषु कलौ च खलघर्मिणि ।
पाषंड- प्रचुरे लोके कृष्ण एव गतिर्मम ॥

Time (kala) is one among the six legs of dharma. The present time (Kaliyuga) promotes misdeeds. Hence one cannot depend on the Time. Shri Krishna is the one and only 'surrender'.

म्लेच्छाक्रांतेषु देशेषु पापैके निलयेषु च ।
सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥

If kala is maligned, we have place (desha) as part of dharma. If not kala, we will get purified with the 'desha'. Shri Mahaprabhuji has told that the wicked have invaded this earth. Shri Mahaprabhuji had seen the attacks of the foreigners on India. He has seen the destruction brought about by them in India. Those who have no culture of theirs and who invade others and destroy the culture of others are wicked. Hence this land has become the witness and place for the misdeeds. The wise men are not able to practise their dharma properly. People in general have also become restless due to all these. In such a condition of my land only Krishna is my place for 'surrender'. Shri Mahaprabhuji experienced this before 500 years.

Among Hindus there is an immense importance of rivers Ganga and Yamuna. These are pious rivers. There is an importance attached to taking bath at Vishrama ghat. Every Hindu craves to take a dip in Yamuna on the day of Bhai bij.

When Shri Mahaprabhuji was 14 years old, he once arrived in Mathura during his journey. The Brahmins there advised him not to go to the ghat for a bath. Upon asking, the chief of the Brahmins (chobas) Shri Ujagarji told that on Vishrama ghat, the Muslim rulers had kept a machine so that as soon as a Hindu devotee approached the ghat his tuft (choti) got cut. Not only that but the cut tuft got converted into a beard. A beard was the sign of a Muslims whereas a tuft was the sign of a Hindu.

Shri Mahaprabhuji told that he would go to take bath to the river and that he had the faith in his Krishna and His immense power. "Any malignant power will be ineffective against my Krishna's powers." He said. Looking at the solid confidence in the words of Shri Mahaprabhuji, all others also set forth to take bath in river Yamuna. They all took bath after a long time without losing their tuft or without becoming bearded. All started revering Shri Mahaprabhuji after the incident. They all started telling that with his presence the power and trick of the Muslim rulers which converted their tuft to a beard had been overpowered. However what if after his going away again they have to suffer the same thing?

Mahaprabhuji adopted the method of 'Tit for Tat'. In those days the adjoining Jaunpur had one Muslim 'suba'. The Muslim population was in majority. Shri Mahaprabhuji devised a machine by his power. He sent his disciples to put this machine on the door at Jaunpur. This machine had such a power that it shaved off the beard of a passing Muslim and instead popped up a tuft on his head. The suba came to know about this and he enquired about this. The devotees of Shri Mahaprabhuji were arrested and were produced before suba. The devotees told

the suba to remove the machine at Vishrama ghat, Mathura before asking them to remove the machine at Jaunpur. Shri Mahaprabhuji had also sent the message to the suba to allow the free practice of dharma according to the individual's religion. The suba apologized for the misdeed of his people. The machine at Vishram ghat was removed. The machine at Jaunpur also was removed. Thus Shri Mahaprabhuji had the experiences of the cruelties of the foreign Muslim rulers Hence he says,

म्लेच्छक्रांतेषु देशेषु पापैक निलयेषु च ।
सत्पीडाव्यग्रलोकेषु कृष्ण एव गतिर्मम ॥

Thus even 'desh' (tirtha) is also unable to do any good in our welfare.

Some people may think that we may accomplish the result by 'dravya' (material). Shri Mahaprabhuji in the third shloka even negates even that :

गंगादितीर्थवर्येषु दुष्टैरेवावृतेष्विह ।
तिरोहिताधिदैवेषु कृष्ण एव गतिर्मम ॥

Here dravya means 'tirtha' or 'kshetra'. Where there is an importance of water it is tirtha whereas where there is an importance of the land it is kshetra. Tirtha and kshetra are in the form of dravya. Where there is an importance of both water and land, it is known as 'tirthakshetra'. In Mathura and Dwarka both water and land are important. Crooks beleaguer the tirtha like banks of Ganga. Many people have very bitter experience of the 'pandas' on the banks of Ganga. Their behaviour is very painful and frustrating. When we witness bickering among them, we feel very sorry to find utter absence of dharma. The banks and ghats are very filthy. The effluent and sewage is released in the river water.

The close proximity at times dilutes the importance. When we are closely associated with somebody whom the society reveres, we tend to take him for granted. Similarly for those who reside in the places of pilgrimage, they tend to overlook its importance. The locals seldom experience the feelings and the importance of the place.

Thus the devatas are also as if fleeing the places of pilgrimage and their power of cleansing sins has vanished because the devatas with such powers have vanished from there.

There are three types of matter (dravya). Earlier we had seen about the kala. Kala also has three forms. Sun (surya) is kaal's aadhibhautik form. Time from the atom to mahakala is the aadhyatmik form. According to Geeta 'kalosmi'. Shri Krishna is the aadhidaivik form. Thus the rivers like Ganga and the places like Mathura and Dwarka also have three forms. The flowing current of a river and the places around her is the aadhibhautik form. The ability to cleanse one's demerits is the aadhyatmik form and the God who is symbolically idolized there is its aadhidaivik swarupa. The presence and occupation of the wicked in the places of pilgrimage take away their satwik nature. The presence of devatas is possible

only in the satvik ambience. The absence of devatas from such places of pilgrimages have rendered them fruitless so far as their capacity to cleanse the demerits of the devotees and visitors are concerned. That is why Shri Mahaprabhuji has proclaimed that the tirtha (dravya) as one part of dharma is not effective in devotee's success in getting the result. Hence only Shri Krishna is the one in whom one can take surrender.

When we are in difficulty, we are ready to take refuge in anybody. We take refuge in the worldly things and the people of the world leaving the refuge in Shri Krishna. In the path of devotion, other surrenders are to be avoided. Shri Mahaprabhuji advises us to take refuge only in Shri Krishna and not in the place (desh), time (kaal) or matter (dravya) which are the worldly things.

In the fourth shloka Shri Mahaprabhuji explains the faults of the karta (one who does karma). The shloka is:

अहंकारविमूढेषु सत्सु पापानुवर्तिषु ।
लाभपूजार्थयत्नेषु कृष्ण एव गतिर्मम ॥

The wise people have become egocentric. They are also indulging in sin. They are interested in their own gains and hope to be revered by many. Therefore only Shri Krishna is the one in whom one can take refuge.

The learned persons are like trees laden with fruits, which stoop due to politeness. Those who do not have the complete knowledge are egocentric and appear to be unwise. The word 'satsu' used in the shloka is for those who are performing the noblest of acts. However these people are also becoming egocentric and hence lose their track of noble acts. The following example shows what is complete knowledge and what is incomplete knowledge.

Once there was a brahmin. He left his place and went to the jungles for meditation. He studied all the scriptures. Then he returned back to his place. He met the king of the state. He told the king that he knew all the four Vedas, all eighteen puranas, six darshan shastras and that the king should anoint him as rajyaguru of his state. He would be very useful to him.

The king was an agile person. He could very well evaluate persons he met. The king told this brahmin, "O learned person! You cannot become rajyaguru of my kingdom with your present state of learning". You may have to spend one more year in learning". The brahmin got annoyed in his mind but was helpless against the king. He went back to the jungle for one more year. He came back at the end of the year and asked the king to make him the rajyaguru then. The king coolly asked, " Will you mind going back to the forests for one more year for studies?" The Brahmin was very angry in his mind but he had no way but to curb his anger. He once again went to the forests. This time after the end of the year also the brahmin did not go to the king. Years passed by; still the brahmin did not go to the king. Now the king became eager. He went to the jungle to meet the brahmin.

He told, "O learned person, now you have learned enough. Please come to my kingdom now. I am very eager to make you my rajyaguru". The brahmin replied, "O king! How am I to be called a learned person? Still I have a lot to learn from the scriptures. Still I am a student. The title of rajyaguru does not suit me. Lifelong study of scriptures and living according to them only will do good to me. I don't want to become the rajyaguru".

A person with complete knowledge behaves like this.

Look at the words of Sir Issac Newton. After becoming a world renowned scientist he told, "I am just a boy collecting shells at the shores of sea of science. Shri Mahaprabhuji, being the possessor of the complete knowledge demonstrates the sense of humility by considering himself as the servant of Shri Krishna. Complete knowledge makes a person free from ego. But in the present times the learned persons are not the possessors of the complete knowledge. They become unwise due to their ego and commit sins or support the sinful acts of others. They nurture their own interests in such activities. Shri Mahaprabhuji says that we do not get anything out of these 'kartas'. Therefore only Shri Krishna is worth surrendering.

Now Shri Mahaprabhuji talks about 'mantra', which is also one of the means of dharma. We believe that 'mantra' is ever pure. Even the robbers have become saints by repeating 'mantras'. Why not we repeat 'mantra' in solitude? Acharya's next verse against such an argument is :

अपरिज्ञाननष्टेषु मन्त्रेष्वव्रतयोगिषु ।
तिरोहितार्थदेवेषु कृष्ण एव गतिर्मम ॥

There are no true yogis left who take to the penance and yoga. Therefore the pure and correct knowledge of the 'mantras' is lost. The 'devatas' associated with such 'mantras' have vanished. Only Shri Krishna is the true alter of surrender in such a situation.

In the current times seldom do we come across those who know true meaning of 'mantras'. Take the most popular 'Gayatri mantra'. Who is able to pronounce the mantra correctly? Who is the 'drashta' of the 'mantra'? Who can chant the 'mantra'? All these questions are unanswered. In fact a 'mantra' is to be chanted secretly. The meaning of 'mantra' itself is the teaching associated with the secrecy. Can the mantra be chanted in public? This is also a question. One has to go to a guru for obtaining a mantra. One has to offer his utmost reverence to one's guru. (pranipat vandan) One needs to serve a guru. Then only the guru doles out a 'mantra'. Also, to obtain a 'mantra' one has to observe celibacy (brahmacharya). One even needs to keep away from those who are not qualified to possess a 'mantra'. At times even the actual method for doing japa of the mantra is not known by the devotee. Thus we do not find the appropriate knowledge to qualify to possess a 'mantra' in today's circumstances. Those who are not qualified are now chanting mantras. They do not know the purpose of the mantra. In such adversity the efficacy and ability to produce result of the mantras has vanished.

Therefore Shri Mahaprabhuji even considers 'mantra' to be futile as a means of dharma. Only Shri Krishna is the real destination for surrender.

Shri Mahaprabhuji takes on the sixth means of dharma, which is 'karma'. The verse is:

नानावादविनष्टेषु सर्वकर्मव्रतादिषु ।
पाषण्डैकप्रयत्नेषु कृष्ण एव गतिर्मम ॥

Presently a number of beliefs exist . All the 'karma' and penances have been destroyed and hypocrisy is rampant. Therefore "Only Shri Krishna is my destination", says Shri Mahaprabhuji.

Vedas explain Karma. Since vedic age many philosophers and acharyas have come and gone. Each one of them has interpreted vedas differently. All the six vedangas also proclaim different thoughts. Some believe in the forms of God, whereas some do not. Charvaks go to the extreme of rejecting the concept of God itself and advocate the theory of 'eat drink and make merry'.

In such contradictions the pristine glory of 'karma' and 'vratas' are lost. These 'karmas' and 'vratas' are rendered fruitless. Gujarati poet Akha has truly said :

તિલક કરતાં ત્રેપન વદ્યા, જપમાળાના નાકા ઘસ્યાં
કથા સૂણી સૂણી ફૂટયા કાન, તો યે ન આવ્યું અખા બ્રહ્મજ્ઞાન

The hypocrisy has proliferated due to the deformed 'karmas' and 'vratas'. People perform 'karma' and 'vratas' only for making a show. Therefore 'karma' is not dependable. Shri Mahaprabhuji therefore says, "Only Shri Krishna is there for me to surrender."

Thus Shri Mahaprabhuji has proclaimed the ineffectiveness of 'lokashraya' in first three shlokas and 'vedashrayas' in the next three shlokas.

How hollow are those in the present context, who tell to rely on kala, desh, dravya, karta karma and mantra! Such people make a group of themselves and befool the whole society and reap benefit. Maharshi Rajanish puts it in this manner:

एक जादुगर मेरे गाँवमें आया । आके उसने ढिंढोरा पिटवाया । मैं अपनी बाईं पुतली को दांतोंसे मिला दुंगा । अब एक नशे में धूत आदमी आया । पूछा तू तेरी बाइ पुतलीको दांतों से मिला देगा ? शरत लगानी है ?

जादुगर बोला निकाल पांचसो । जादुगर ने अपनी नकली बाईं आंखको निकाल के दांतों से लगा दिया । और बोला लाओ पांचसो ।

नशेमें धूत अभी समज नहीं पाया । उसने कहा अब दाईं आंख को दांत से लगा ।

जादुगर बोला और निकाल पांचसो

तब तो जादुगरने नशेबाज को हिला दिया

अपने नकली दांत निकालके दाईं पुतलीको लगा दिया ।

आसपास खड़े लोग तालियाँ बजाने लगे ।

One can doubt that when all the means have failed, how 'the surrender to Shri Krishna' is going to be successful? Why to surrender to Shri Krishna? Shri Mahaprabhuji answers this in the seventh and eighth shlokas.

अजामिलादिदोषाणां नाशकोऽनुभवे स्थितः ।
ज्ञापिताखिलमाहात्म्यः कृष्ण एव गतिर्मम ॥

The eliminator of the sins of Ajamil was Shri Krishna. Therefore Shri Mahaprabhuji says, "It is only in Shri Krishna that I take refuge whose greatness is spread everywhere and is total."

In the sixth chapter of Srimad Bhagawat, it is explained about Ajamil, its sins and their eradication by Shri Krishna. Ajamil was a brahmin. He had followed all religious practices in his life. Once he went to a jungle for getting some wood. There he saw a maidservant behaving indecently with a 'shudra. Seeing this, he lost his decency and control of mind. He slipped from his satvik attitude only on seeing one indecent and left his family for a prostitute. Think of the myriad vulgar programmes aired and seen by people on the television and their effect on the people's mind! What is the reason of raping of women, even of those who are mentally challenged or even of little girls?

It is only to say that Shri Krishna is one who eradicated the sins of Ajamil. In the end Ajamil had called the name of Narayana, which was also his son's name incidently. Shri Krishna responds to the call of Ajamil in his last moments and bestows him with grace and returns him his satvik nature. Shri Mahaprabhuji thus reiterates the greatness and efficacy of the name of Shri Krishna in the present age.

We may think that Hindus have myriad devis and devatas to choose from. Can we not call any of them in the end to achieve the grace? Shri Mahaprabhuji applies brake to such a thought in the eighth shloka.

प्राकृताः सकला देवा गणितानंदकं बृहत् ।
पूर्णानन्दो हरिस्तस्मात्कृष्ण एव गतिर्मम ॥

All other devas are Prakrut, the joy of aksharbrahma is also fathomable whereas Hari (Shri Krishna is the purnananda- eternal bliss). So he is the only one to be taken refuge in.

Shri Mahaprabhuji says that all other devas are 'avatara' where as Shri Krishna is 'avatari'.

Rahimji says:

एक साधे सब सधे सब साधे सब जाय ।
रहिमन भूलन सींचीए, पत्र पुष्प फल आय ॥

Hold on to one entity. Then you will get all. If you try to go to everybody, you may not reach anywhere. Giving the example he says: A tree is nourished only when

we water its roots. Instead if we water the branches or foliage continuously, it may do harm to the tree. Shri Mahaprabhuji says this 'one entity' is Shri Krishna.

In the present time one chooses one's own God. It is known as one's 'Ishta deva.' As per Shri Mahaprabhuji, Shri Krishna's name has a unique importance. All the beings are striving for eternal happiness only. Only Shri Krishna is capable of providing the same, because He himself is complete and eternal happiness. One can give others only what one has in abundance. Other Gods are dependant on the forces of prakriti and the three gunas : satva, rajas and tamas. 'ananda' is obtained only through 'satva'. Other devas are not able to remain in satvik condition for a long time. Therefore they are not able to give 'ananda'. Scriptures have tried to scale 'ananda'.

If the joy of one virtuous, healthy young king is one unit, the joy of manushya gandharva is hundred units; of deva gandharva is hundred times of that; of pitrus is hundred times of that, of devas of devaloka is hundred times of that, of karmadeva is hundred times of that, of Indra is hundred times of that, of Bruhaspati is hundred times of that, of Brahma is hundred times of that, of aksharbrahma is hundred times of that, After aksharbrahma the counting stops. Only Hari is beyond this. He is the complete eternal bliss. He is the sea of bliss.

Let people be devotee of other Gods but they will not attain the bliss. Ishavasyam Upanishad proclaims

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

This is purna. That is also purna the purna manifests from purna, even if we take out purna out of purna only purna remains.

In this world, this is the only entity, which is purna. The earth and all the beings are created by it sustained by it and finally will be merged with it. This very entity is Shri Krishna. All the four Vedas call it parabrahma, Geeta calls it paramatma, Srimad Bhagawat calls it Bhagwan. This element is Krishna only. It is the purna ananda and is capable of giving away ananda. Therefore Shri Mahaprabhuji says, "Shri Krishna is my only surrender."

Shri Vallabhacharyaji says that in present days a jeeva has become bereft of vivek, dhairya and bhakti.

विवेकधैर्यभक्त्यादिरहितस्य विशेषतः ।
पापासक्तस्य दीनस्य कृष्ण एव गतिर्मम ॥

Shri Mahaprabhuji says, "I am without vivek, dhairya or bhakti, also I am committer of sins. I have become helpless. Therefore only Shri Krishna is my surrender.

Shri Mahaprabhuji in his grantha vivekdhairyashraya has told:

विवेकस्तु हरिः सर्वम् निजेच्छातः करिष्यति

Whatever is happening is only as per the wish of Hari.

About dhairya he has told;

त्रिदुःखसहनं धैर्यं

Enduring all the three types of sorrow (aadhibhautik, aadhyatmik and aadhidaivik) is dhairya, and knowing the greatness of Prabhu and sincerely loving him is bhakti. In the present times such vivek dhairya and bhakti are not available to us. Also people have taken to sins in their sloth and idleness and are not engaging themselves in performing their dharma. In such a situation one has to beseech Prabhu's grace to overcome one's helplessness.

It reminds me of the utterances of Guru Nanak. He said, "O my Lord! My swami! I have come to your asylum. What is now there to fear of?" I also remember of an incident, which happened with Swami Ramatirtha. Once Swamiji was in Japan. One day he was delivering a lecture there. The subject was "Trust in God." Japan is a country where earthquakes are frequent. It so happened that the earthquake occurred while the lecture was underway in a hall. All seated in the hall started running out of the hall. Only Swamiji did not budge from his seat. After a while when the jerks subsided all came back to the hall. Still, Swamiji was happily seated there. All asked, "Swamiji did you not fear the quake?" Swamiji replied, "I was giving lecture on 'Trust in God'. When the earthquake was felt you all moved your feet to run out, whereas I moved my mind to reach to God. I was in the shelter of Prabhu. Hence what was there to make me afraid?"

Shri Mahaprabhuji therefore reminds us of the omnipotence of Prabhu.

सर्वसामर्थ्यसहितः सर्वत्रैवाखिलार्थकृत् ।
शरणस्थसमुद्धारं कृष्णं विज्ञापयाम्यहम् ॥

He says, "Shri Krishna is omnipotent. He gives the fruits of action and efforts. I am beseeching Him to be saviour of all who surrender to Him.

The prowess of Shri Krishna is His wish to make things happen or do not allow them to happen or making them happen in a different way. Shri Krishna is the well-wisher of all. He fulfils everybody's desires. He is everready and committed to rescue all those who surrender to Him.

Shri Mahaprabhuji asks from such a Krishna the liberation for all of us who are ready to surrender to Him. We do not have to be in doubt about this assurance given by Shri Mahaprabhuji .Because Shri Mahaprabhuji is sthitapragna (wise man) and Shri Krishna is his master .Shri Mahaprabhuji has obtained from Shri Krishna at some point of time the grace for his devotees.Shri Mahaprabhuji assures his devotees that Shri Krishna will keep His promise.

After asking for surrender for nine times, Shri Mahaprabhuji tells in the eleventh shloka,;

कृष्णाश्रयमिदं स्तोत्रं यः पठेत्कृष्ण - सन्निधौ ।
तस्याश्रयो भवेत्कृष्ण इति श्री वल्लभोऽ ब्रवीत् ।।

Shri Mahaprabhuji has told that one, who chants these shlokas in front of Shri Krishna, will be gifted with His surrender.

Krishnashraya is a stotra. Stotra means stuti. The praising of the Lord and its gunas with intuitive love and devotion is stuti. Such stuti pleases Shri Krishna. Shri Krishna dwells in those who do such stuti. Shri Krishna himself has told this to Shri Narada:

मदभक्ता यत्र गायन्ति तत्र तिष्ठामि नारद

O Narada! I dwell in a place where my devotees are singing in my praise. In vallabhasampradaya there is a tradition of singing ashtachhapa kirtan in front of Shri Thakorji. As such pada, dhola and stotras are traditionally not to be sung in front of Shri Thakorji. But as if to prove the rule: "exemption proves the rule", Krishnashraya is an exception. Krishnashraya even being a stotra is the only granth of the shodashgrantha which is allowed to be sung in front of Shri Thakorji. Not only that, it is recommended to be sung in front of Shri Thakorji. He is believed to be endowing the devotees with the 'surrender' of Shri Krishna.

Shri Mahaprabhuji tells us not to have doubt in his declaration. These are his words. He is symbolizing the lotus mouth (mukharavinda) of Shri Krishna. Therefore his speech is nothing but the truth. Also, Shri Vallabha is the knower of Shri Krishna's heart. Therefore the heart of Shri Krishna may be contributing towards the creation of Krishnashraya. Shri Vallabh's words are words of Vedas. Shri Krishna abides by the words of Vedas. Hence do not doubt Shri Vallabh's words.

Let me tell you about the word 'gati' in this stotra.

Gati means 'support'. Shri Krishna only is my support. Gati means the way to garner support. Gati also means 'result'. Thus gati means the way as well as the result i.e. Shri Krishna's 'surrender'. Thus Shri Mahprabhuji has very carefully chosen to proclaim that Krishna himself is my 'gati'. Shrimad Bhagawat also shows five ashrayas : Krishnashraya, Jagadashraya, Vedashraya, Bhaktimargashraya and Bhagawatashraya

'Shri Krishnashraya' emphasizes only on the ashraya of Shri Krishna.

Thus if we put **krishnashraya** in practice in our **profession** and day-to-day **pragmatism**, it can prove to be the **formula of success in life**. A person of my caliber cannot really grasp the imports of Shri Mahaprabhuji's words. Our acharyas and bhagavadiyas have put untiring efforts to explain what is told by Shri Vallabhacharya. Among these acharyas I acknowledge with humility my gurudev Kankarolinaresh tritiyagruhadhish Go. 108 Shri Vrajeshkumarji Maharaj,

Pujya. Pa.Go.108 Shri Shyammanohar acharyaji and bhagavadiyas Shri Navaneetpriya Shstrij (Nadiadwala) and Go. Va. Pujya Shri Rameshbhai Parikh. I read the thought of all these learned people that gave me the strength to give away these lectures. So, whenever you have felt joy, it was due to the grace of these learned people. Whenever you felt something wanting, it was due to my ignorance. Please forgive me for the same.

I myself have not been able to attain krishnashraya. Therefore I am not qualified to talk to you on the subject. But I have tried to put before you what ever I have learnt from my Vallabha through the medium of these learned people. Now I put before you a pada by Shri Surdasji about how Shri Krishna provides protection

भज मन दधिसूता पति चरन
देवगुरु को अवनि सुत ही सदा चाहे करण... भज मन
खेचरी जीय जानी मनमें जात जातक मरण
शक्रवाहन तास भूषण टूट भूवि पर परण... भज मन
हंससुत रिपु सुतके सुतकी जठर रक्षा करण
सत्यसुत सुत सुतन पत्नी परम चिंता हरण... भज मन
दक्षसुतापति शाप तें वज्र तनु उद्धारण
सूर के प्रभु सदा सहायक विश्व पोषण भरण... भज मन

This pada from Kavi Surdas is a drashtakuta pada. We do not find readily the meanings of words used in such padas .We have to try hard for that. Also, there are many connotations of a single word .One has to choose from these meanings.

First line is

भज मन दधिसूता पति चरन

Suradaji is addressing the mind and in turn to all of us. He tells us to sing bhajans. Whose bhajans? Dadhi means udadhi. Udadhi means the sea. His daughter means dadhisuta which means Laxmiji. Laximiji's husband is Shri Krishna. So O mind! Sing bhajan for Shri Krishna.

Second line is :

देवगुरु को अवनि सुत ही सदा चाहे करण

Devaguru- guru of deva is Bruhaspati. Bruhaspati word is used also for 'jeeva'.

'avani' means 'prithvi' (earth). Avanisuta' is earth's son in 'mangal' (Mars). Mangal also 'means' good omen. Thus it is told to 'jeeva' that if it wishes to do good to itself, it must sing in devotion for Krishna's feet.

खेचरी जीय जानी मनमें जात जातक मरण

Khechari means a bird flying in the sky. It is about an incident wherein a bird had laid eggs on a road. An army was passing through the road. The bird flew away

but she was worried about her eggs. She started praying Prabhu. Then what happened ?

शक्रवाहन तास भूषण टूट भूवि पर परण

Shakra means Indra. His vehicle is an elephant. Taas means bell. The elephant was the vanguard of the approaching army. A bell was hanging by his neck. As soon as the elephant was passing over the eggs, the bell from his neck dropped exactly covering the eggs and thereby saving them from damage.

हंससुत रीपु सुत के सुत की जठर रक्षा करण

There are many meanings of 'hansa'. Here it means Surya (Sun). Surya's suta means Sun's son i.e. Karna. His ripu means his enemy i.e. Arjuna. His putra means son is Abhimanyu. His suta i.e. son is Parikshit.

The incident goes like this : Abhimanyu's wife was Uttara. Parikshit was in her womb. Ashwatthama released brahmashtra aiming for Parikshit in Uttara's womb. Uttara begged for Prabhu's surrender. Prabhu entered Uttara's womb and protected Parikshit.

सत्यसुत सुत सुतन पत्नी परम चिंता हरण

Daksha's suta (daughter) is dakshasuta i.e. Ahalya. Due to the curse by Rishi Gautam she had turned into a boulder (vajratanu). Prabhu emancipated her by the touch of His feet.

दक्षसुतापति शाप तें वज्र तनु उद्धरण

Here Suradasji introduces his Prabhu. It is the introduction by his guru Shri Vallabhacharyaji.

We saw that in Krishnashraya. Shri Krishna is introduced as omnipotent, omniscient, and ever ready and able to reward all. Thus Suradasaji says, "My Prabhu always protects those who come to His refuge. He only is the feeder and sustainer of the world. Therefore O mind ! Surrender unto Shri Krishna's feet.

"Astu"

Reflections (પ્રતિભાવ)

શ્રીમદ્ વલ્લભાચાર્ય વિરચિત ‘‘ષોડષ’’ ગ્રંથમાંના ‘વિવેકધૈર્યાશ્રય’ અને પછી ‘શ્રીકૃષ્ણાશ્રય’ પર BDMA દ્વારા, શ્રી ડૉ. પીયૂષભાઈ પરીખ તેઓનાં ચિંતનીય પ્રવચનોની આ શ્રેણી દ્વારા, એક ઉમદા કાર્ય કરી રહ્યા છે. જેનાથી હું ખુબ પ્રભાવિત થયો છું. જ્યારે ભરૂચમાં હાજર હોવાનું બને ત્યારે તેઓશ્રીનાં પ્રવચનો સાંભળવાની એક તાલાવેલી લાગેલી રહે, અવર્ણનીય ખેંચાણ અનુભવાય અને એમ થયા કરે કે શક્ય તેટલા બધા જ પ્રયત્નો કરી તમામ પ્રવચનમાં હાજરી આપું.

વૈષ્ણવ હોવા છતાં મારામાં આ પહેલા પૂ. શ્રી વલ્લભાચાર્યએ સ્થાપિત કરેલા આ સંપ્રદાયના અમૂલ્ય સિદ્ધાંતો તેમજ તેના ગ્રંથોની સાચી સમજણ ન હતી. પરંતુ શ્રી ડૉ. પીયૂષભાઈ પરીખના પ્રવચનો અને વાર્તાલાપ સાંભળવાથી મારું આ દિશામાં ઘડતર થયું, તેમજ આ દિશામાં મને અભ્યાસ કરવામાં પ્રેરણાત્મક બળ મળ્યું.

શ્રી ડૉ. પીયૂષભાઈ પરીખના ‘શ્રીકૃષ્ણાશ્રય’ પરના પ્રવચનોથી વૈષ્ણવ સંપ્રદાયજનોમાં તથા અન્ય લોકોમાં પૂ. શ્રી વલ્લભાચાર્યએ સ્થાપિત કરેલા આ સંપ્રદાયના સિદ્ધાંતો પ્રત્યેની એક ચોક્કસ સમજણ, સાચી દિશાની સમજ, ભાવના અને જાગૃતિ ઊભી થયેલી જોવા મળે છે. પરંતુ મારી દૃષ્ટિએ સંપ્રદાયનો/સમાજનો છેવાડાનો ઘણોખરો વર્ગ આ બાબતથી વંચિત રહી જાય છે, હજી એવો ઘણો મોટો વર્ગ મોજુદ છે કે જેને આ સંપ્રદાયના મૂળતત્ત્વો, તેનું તત્ત્વચિંતન, તેના સિદ્ધાંતો પ્રત્યે રહેલી મૂળભૂત ભાવના, અર્થ કે દૃષ્ટિ વિશે બિલકુલ સામાન્ય સમજ છે. અને તે પણ કદાચ સાચી દિશાની હોવા પરત્વે શંકા જાય છે. પરંતુ તેવા વર્ગને ધ્યાનમાં રાખી સાચી સમજ સાથે સરળ શૈલી દ્વારા, માતૃભાષામાં પુસ્તક કે અન્ય કોઈપણ પ્રકારે સીધું કે આડકતરી રીતે જ્ઞાન-માહિતી આપી શકાય તો બહુજન હિતાર્થે એક ઉત્કૃષ્ટ કાર્ય થયેલું ગણાશે.

- શ્રી પંકજ શાહ

ડાયરેક્ટર (ઓપરેશન્સ) સેએલપી પાવર ઈન્ડિઆ પ્રા. લિ. પગથણ, ભરૂચ.

“It was indeed a pleasure to attend some of the evening talks delivered by learned Dr. Sri Piyushbhai Parikh under the aegis of Bharuch District Management Association on the topic “SHRI KRISHNASHRAYA”. The way he explained principles of Shree Mahaprabhuji Shree Vallabhacharyaji in a simple and lucid manner, fascinated and gratified the audience. The audience enjoyed his excellent oratory skill with good humour. As an industrialist I am very much benefited by his series of spiritual lectures as I could see inside me. This has inspired me to do good works, which according to me is a man's true wealth. The focus of life is gradually shifting more towards getting personal happiness spiritually through mental peace and thereby making myself internally secure and humble.

I wish all the best to Shri Piyushbhai Parikh in his spiritual journey and all the future endeavors.”

- Bharat Shah - Specific Ventil Fabrik

What to opine? For whom to opine? What capacity can a trifling being like me have to opine about the everlasting preaching of Shri Vallabhacharyaji? Whatever has been enlightened in the past has still the power of enlightening the future. In 'Krishnashraya' whatever was to be preached was efficiently shown by Shri Vallabhacharyaji. And as an ardent disciple of Shri Vallabh, Dr. Piyushbhai Parikh had lucidly explained in his lectures so effectively that now the same lectures are being published-there lies the real appreciation of the lectures so far delivered.

Oratory is an art, similarly writing in the same spirit is also an art, and it is a matter of boundless grace of the Almighty that both these arts are bestowed upon Dr. Piyushbhai by the Almighty and Shri Vallabhacharyaji.

May we all wish that May Almighty Shower innumerable blessings to Dr. Piyushbhai that he can continue to be everyday torchbearer in the path of our religious faith.

- Dasanudas Vaikunthlal Bhagat

I have pleasant privilege to listen series of lectures on 'Krishnasharya' by respected Dr. Piyushbhai Parikh.

All know 'Krishna' is the GOD. But many significant facets of 'Krishna' have been highlighted in the lecture series. One of the facets is, 'Krishna' is the LEADER of the mankind. Many of us have misleading interpretation as to who is the leader? It is aptly pointed out in this lecture series what are the qualities of the True Leader? Leader is the human being first. LEADER is the person who can analyse what is suitable in the present circumstances balancing it with long term perspectives of the goals he has fixed. He has 'Vivek' to understand what is good and what is bad.

LEADER has to act with lot of understanding and patience. Most of the goals in all fields of activities are long-term with time taking manner. In fact, he has to balance between goals and achievements, he has to balance between beneficiaries of the goals and authorities who permit them, he has to balance between expectations and realities.

LEADER is expected to have Decision making skills and the decision is to take place at appropriate time. He has to base his thinking on 'Satya' and reasonableness of the situation. Thereby he will be acceptable in society wherein he will enjoy the confidence and respectability.

This lecture series has, in fact, summarised the PURPOSE of life of a human being. It is discussed in the lecture that in both situations in the happy stage of life and adverse/difficult position, one should seek 'Ashraya' of 'Krishna'. Total surrender to 'Krishna' with deep sense of commitment and patience will lead to meaningful stage of life. 'Vivek, Dhairya and Ashraya' should be the objectives of life for each of us to make life purposeful and cheerful.

I believe myself lucky as listener to this eventful lecture series. Words are insufficient to express the width and depth of understanding of the subject by respectable Dr. Piyushbhai Parikh. He has been quite clear in each minute point in his deliberations. The listener has definitely gained, as to basic purpose of life. This is "Awareness" series for all of us."

My Pranam to Dr. Piyushbhai Parikh

- **Mr. Haresh Desai** - Chief Manager,
Central Bank of India, Bharuch

“આ વિશ્વમાં દરેક વ્યક્તિ શોધે છે આનંદ-સુખ-આત્મિયતા. પણ સમય જતા સમજાય છે કે મારાથી આ થઈ શકતું નથી અને પછી તે આનંદ અને સુખની શોધમાં કોઈનો આશ્રય લે છે. આશ્રય બહારનો કે અંદરનો, પણ આ આશ્રયો પૂર્ણ નથી કારણ વ્યક્તિ પૂર્ણ નથી. સાચો આશ્રય એ કે અભયનું દાન. જેનો આશ્રય શોધીએ છીએ એજ બીજાના આશ્રય છે. માટે જેનો આશ્રય લઈએ એનો આધાર તો કૃષ્ણ જે “પૂર્ણ પુરુષોત્તમ” જ હોવો જોઈએ અને આધાર લેવાની ક્રિયા એ પણ આશ્રય. સાધન અને કુળ અને આશ્રય એ કૃષ્ણાશ્રય.”

કૃષ્ણાશ્રય ગ્રંથના ત્રણ પ્રવચનો સાંભળતી વખતે હું ખરેખર ખુબજ આનંદ પામ્યો હતો. તેમાંથી શાસ્ત્રોની ઉંડી સમજણ અને વ્યવહારમાં તેની ઉપયોગિતા બંને મળી આવતા હતા.

- ડૉ. બી. બી. ઝાંઝરૂકીયા
ગુંજન લેબ, ભરૂચ.

“ખોડશ ગ્રંથના સોળ સંસ્કારોથી માણસનું જીવન જીવવા લાયક બને. તેમાં સર્વનું કલ્યાણ કરનારો “વિવેક-ધૈર્ય-આશ્રય” પણ જીવનના પરિવર્તન માટે જરૂર છે, પુર્વ જન્મના સંસ્કાર અને સત્સંગ. મનુષ્યના કર્મ, મનુષ્યનું જ્ઞાન અને તેની ભક્તિ બધુંજ નિષ્ફળ બને ત્યારે પ્રભુમાં આશ્રય લેવાનું શીખવું પડે અને પ્રભુ જ આશ્રયનું દાન કરે અને આ સમજ માટે જ રચાયું કૃષ્ણાશ્રય.”

સોળ સંસ્કારોમાંનાં આઠમા સંસ્કારની અમને સાચી સમજ હવે અમારા જીવનમાં જરૂરી આનંદ અને સુખની પ્રાપ્તિ કરાવશે.

- શ્રી અભેસિંહ રાઠોડ
આચાર્ય - પ્રોગ્રેસીવ હાઈસ્કૂલ
આંતરરાષ્ટ્રીય લોકસંગીત કલાકાર

ABOUT THE BOOKLET

Today, Life is full of anxieties of the future, repentance of the past and confusion of the present. The 'life force' is dissipated and drained in myriad misdirected actions. There is no respite from miserable conditions of the present man's life. Experiencing the limitations in controlling the factors around him, one leans to one or other means for solace, but in vain. One is in a continuous search of a friend, philosopher and guide. One such *acharya* who has summarily addressed this predicament is **Shri Vallabhacharyaji** who founded the *Pushti Marga*. Much as the present day's scientific research by a scientist, Shri Mahaprabhuji has unfolded the truth of the 'art of surrender' as the ultimate solution some 500 years ago.

Shri Mahaprabhuji has endowed his devotees with a clear message of 'surrendering unto **Shri Krishna** and nothing else' as a never failing strategy. He brought this out with brevity in a *grantha* of eleven shlokas called '**Krishnashraya**'. The ineffectiveness of the 'means of fulfilment' other than 'surrender to Shri Krishna' in present days is proclaimed with total clarity in the *grantha*.

The booklet stretches these brief *shlokas* to their desired meaning for the benefit of the present generation. There are many classical commentaries available of the *grantha* written by the knowledgeable *aacharyas*, *scholars* and *vaishnavs* of *vaishnav sampradaya*. However, this booklet provides the context, content and contemporary relevance of 'Krishnashraya' to the present day managers in general. **Dr. Piyush Parikh** elucidated the message of 'Krishnashraya' in a series of three evening talks in Gujarati for the Bharuch District Management Association (BDMA). These lectures were well received by the management community of Bharuch District. The content of this book on 'Krishnashraya' is the test of these lectures in the form of a continuous lecture translated into English.

In fact, the thread was picked up for the lecture series on 'Krishnashraya' from where it was left when a lecture series on 'Vivek Dahirya Ashraya' by Dr. Piyush Parikh was completed with overwhelming response. The larger context of the book applies to the alleviation of our limitations and transcending them to become effective managers with correct perceptions of things, clear thinking, analysis and decision-making and effective actions. The booklet regenerates not only one's own life but brings welfare to the entire system connected to us.

The tradition of spread of knowledge and the methodology of teaching was through *guru-shishya parampara*. The *granthas* are mostly in the form of dialogues between a seeker and a learned *guru*. *Upnishads* are dialogue between such pairs of *gurus* and *shishyas*, *Srimad Bhagwat Geeta* is a dialogue between Lord Krishna and Arjuna. Even the *Srimad Bhagwat* is a dialogue between Shukadeva and King Parikshit. *Krishnashraya* is also in the form of such dialogue between Shri Mahaprabhuji and Bula Mishra. This booklet is a valuable learning and imports derived from that dialogue.

ABOUT DR. PÍYÚSH PARÍKH

Dr. Piyush Parikh, born in Patan (Gujarat) has Bharuch as his '*karmabhumi*'. He has been a Medical General practitioner for the last 25 years. He is a devotee of *Pustimarg* of Shri Vallabhacharyaji. His guru is Shri Varjibhushanlalji Maharaj (*Kankroli Naresh*). He benefits the *vaishnavs* of Bharuch with his 'Satsang'. He has toured for his 'Satsang' to places like Jambusar, Sankheda, Rajpipla, Rajpardi, Dahod, Anand, Hyderabad, Mumbai etc. He has a special inclination for *Pustimargiya* 'Kirtans'. He has also authored books on *Pustimargiya Sahitya*. He was felicitated at the hands of Pujya Goswami Shri Dwarkeshlalji Maharaj (Vadodara) by Shree Jee Mandir, Bharuch and Sat Swarup Haveli Trust, Bharuch for his services to the *vaishnavs*.

He is ex-president of Bharuch Rotary Club. He contributes regularly to the programmes held by Bharuch District Management Association, Book Lover's Meet, Omkarnath Thakur Sangeet Mandal and other institutes.